James Blair Miller

George Miles Gibson

J. Donald Butler

Martin J. Heinecken

John L. Davis

James G. Van Buren

Louise Moseley

Waymon Parsons

Lewis S. C. Smythe

Encounter

Vol. 19, No. 4 *Autumn, 1958*

Encounter

continuing **The Shane Quarterly**

edited by the Faculty
Christian Theological Seminary
Indianapolis 7, Indiana

RONALD E. OSBORN, *Editor* ORMAN L. SHELTON, *Managing Editor*

WALTER W. SIKES, HENRY K. SHAW, DAVID C. PELLETT, *Book Review Editors*

T. W. NAKARAI, BEAUFORD A. NORRIS, ROBERT TOBIAS, JAMES G. CLAGUE, *Editorial Committee*

Editorial Council

HAMPTON ADAMS
Park Avenue Christian Church
New York

CLIDE E. ALDRICH
Butler University

WILLIAM G. BAKER
Churches of Christ Union Committee
Edinburgh, Scotland

M. SEARLE BATES
Union Theological Seminary

PAUL HUNTER BECKELHYMER
The Hiram Christian Church (Ohio)

W. BARNETT BLAKEMORE
Disciples Divinity House
University of Chicago

SAMUEL W. BLIZZARD
Princeton Theological Seminary

PAUL A. CUNDIFF
Butler University

V. E. DEVADUTT
Colgate Rochester Divinity School

ROBERT DOBBIE
Emmanuel College (Toronto)

GUSTAVE A. FERRE
Cotner College

LOREN R. FISHER
The Graduate Seminary
Phillips University

A. C. GARNETT
The University of Wisconsin

WINFRED ERNEST GARRISON
University of Houston

A. L. HADDON
Bible College, Glen Leith
Dunedin, New Zealand

JOHN W. HARMS
Church Federation of Greater Chicago

BASIL HOLT
Linden Christian Church
Johannesburg, South Africa

WALTER MARSHALL HORTON
The Graduate School of Theology
Oberlin College

HOWARD F. HUFF
Japan Biblical Seminary (Tokyo)

J. PHILIP HYATT
The Divinity School
Vanderbilt University

J. DANIEL JOYCE
Hanover Avenue Christian Church
Richmond, Virginia

STILLSON JUDAH
Pacific School of Religion

FREDERICK D. KERSHNER, JR.
Teachers College
Columbia University

T. J. LIGGETT
Union Evangelical Seminary
Rio Pedras, Puerto Rico

HAROLD L. LUNGER
Brite College of the Bible
Texas Christian University

LESTER G. MCALLISTER
Bethany College (West Virginia)

S. VERNON MCCASLAND
University of Virginia

HERBERT L. MINARD
Young Men's Christian Association
Jerusalem, Israel

WILLIAM J. MOORE
The Divinity School
Drake University

VICTOR P. MORRIS
University of Oregon

ARNOLD S. NASH
The University of North Carolina

HARRY M. ORLINSKY
Hebrew Union College
Jewish Institute of Religion

GEORGE EARLE OWEN
The United Christian Missionary Society
Indianapolis

ROBERT S. PAUL
Hartford Theological Seminary

THOMAS R. SHROUT
Missouri School of Religion

DWIGHT E. STEVENSON
The College of the Bible
Lexington, Kentucky

KENNETH UNDERWOOD
Public Affairs Faculty
Wesleyan University

HERNDON WAGERS
Perkins School of Theology
Southern Methodist University

NORMAN WALTERS
Fitzwilliam House
Cambridge University (England)

OLIVER READ WHITLEY
Iliff School of Theology

RALPH G. WILBURN
The College of the Bible
Lexington, Kentucky

E. L. WILLIAMS
College of the Bible, Glen Iris
Melbourne, Australia

Published quarterly: Winter, Spring, Summer, Autumn

Entered as second class matter November 13, 1945, at the post office at Indianapolis, Indiana, under act of March 3, 1879.

Subscription rates: $3.00 a year, $7.50 for three years, $1.00 a single copy.

Address all communications to ENCOUNTER, Christian Theological Seminary, Indianapolis 7, Indiana, U. S. A.

ENCOUNTER is indexed in the Index to Religious Periodical Literature (A.T.L.A.) and abstracted in Religious and Theological Abstracts. It is one of 27 periodicals in the English language on Christian Theology in the Check List of Basic Periodicals (revised 1958), in *Aids to a Theological School Library* (A.A.T.S.).

Vol. 19 *No. 4*

Encounter

Dedicated to creative discussion of vital issues—
among Disciples of Christ and other communions,
among Christians in America and those of other lands,
among theologians and other scholars,
among believers in Christ and men of other faiths.

Copyright, 1958, by Christian Theological Seminary.
All rights reserved. Printed in U. S. A.

AUTUMN, 1958 * * * * CONTENTS

PAGE

Theology and Christian Education: an Editorial — *James Blair Miller* 379
The Self and the Generation — *George Miles Gibson* 383
Theology and Psychology: Some Points of Convergence — *J. Donald Butler* 391
A Theology for Adults — *Martin J. Heinecken* 407
An Itch for Heavenly Grass — *John L. Davis* 415
The Theology of Charles E. Raven — *James G. Van Buren* 422
A Study of Church Bulletins — *Louise Moseley* 439

ARTICLES ON CURRENT BOOKS

New Trends in Preaching — *Waymon Parsons* 446
(Theodore Otto Wedel, *The Pulpit Rediscovers Theology;* H. Richard Niebuhr, *The Purpose of the Church and Its Ministry;* Jesse Burton Weatherspoon, *Sent forth to Preach;* Donald G. Miller, *The Way to Biblical Preaching;* George Raymond Beasley-Murray, *Preaching the Gospel from the Gospels;* Daniel Thambyrajah Niles, *The Preacher's Task and the Stone of Stumbling;* and Truman B. Douglass, *Preaching and the New Reformation*)

Discussion of the Responsible Society — *Lewis S. G. Smythe* 452
(Comment on various reviews of Edward Duff, *The Social Thought of the World Council of Churches*)

BOOK REVIEWS

Christian Education

Parker Rossman on John Paul von Grueningen (ed.), *Toward a Christian Philosophy of Higher Education* 455
J. Edward Dirks on George P. Schmidt, *The Liberal Arts College,* and David Riesman, *Constraint and Variety in American Education* 456
John Leslie Sayre, Jr., on Ralph Henry Gabriel, *Religion and Learning at Yale,* and Waldo Beach, *Conscience on Campus* 458
John T. Hinant on Earl F. Ziegler, *Christian Education of Adults,* and Florence M. Sly, *Your Family and Christian Stewardship* 459

PAGE

Quirinus Breen on H. I. Marrou, *A History of Education in Antiquity* 460

Theology and Philosophy

Herndon Wagers on William D. Geoghegan, *Platonism in Recent Religious Thought* 462

J. Harry Cotton on Ronald S. Wallace, *Calvin's Doctrine of Word and Sacrament;* T. F. Torrance, *Calvin's Doctrine of Man;* and Calvin, *Commentaries* 464

Georgia Harkness on Paul van Buren, *Christ in Our Place* 466

Roy W. Battenhouse on Stanislaus J. Grabowski, *The Church, an Introduction to the Theology of St. Augustine* 467

A. Campbell Garnett on William Ernest Hocking, *The Meaning of Immortality in Human Experience* 469

William Robinson on Cyril C. Richardson, *The Doctrine of the Trinity* 470

George C. Stuart on T. Hassell Bowen, *Contemporary Theology and the Modern Minister* 471

Walter Marshall Horton on John Macmurray, *The Self as Agent* 472

Paul Gary on Alfred P. Stiernotte, *God and Space-Time* 474

William G. Pollard on Viscount Samuel, *In Search of Reality,* and Harcourt Brown (ed.), *Science and the Creative Spirit* 475

A. Campbell Garnett on Paul Crosser, *The Nihilism of John Dewey* 477

Biblical Studies

Gustave Ferré on Gustaf Wingren, *Theology in Conflict,* and George S. Hendry, *The Gospel of the Incarnation* 478

John Knox on Vincent Taylor, *The Person of Christ in New Testament Teaching* 480

J. E. Fison on John A. T. Robinson, *Jesus and His Coming* 481

Royce Gruenler on Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul,* and W. G. Kummel, *Promise and Fulfilment* 482

S. Marion Smith on C. K. Barrett, *The Epistle to the Romans,* and C. S. C. Williams, *The Acts of the Apostles* 485

E. Robert Andry on Bernhard W. Anderson, *Understanding the Old Testament* 486

Bernhard W. Anderson on Samuel Terrien, *Job: Poet of Existence* 487

William L. Reed on Charles F. Whitley, *The Exilic Age,* and J. Philip Hyatt, Jeremiah, *Prophet of Courage and Hope* 489

Thomas R. Shrout on Rudolf Bultmann, *Primitive Christianity* 490

S. Vernon McCasland on Edgar J. Goodspeed, *The Twelve* 491

Jack Suggs on Archibald M. Hunter, *Introducing the New Testament,* and Paul Claudel, *The Essence of the Bible* 492

Church and Society

Harold L. Lunger on Robert Moats Miller, *American Protestantism and Social Issues, 1919-1939* 493

Oliver R. Whitley on J. Milton Yinger, *Religion, Society, and the Individual* 494

Oliver R. Whitley on Robert Cooley Angell, *Free Society and Moral Crisis* 496

Dwight W. Culver on W. D. Weatherford, *American Culture and the Negro,* and B. A. Botkin, *Lay My Burden Down* 497

Literature and Culture

James A. Huston on Don M. Wolfe, *The Image of Man in America* 499

William S. Noble on Francois Mauriac, *Lines of Life* 499

Allegra Stewart on John Berryman, *Homage to Mistress Bradstreet* 501

Roger Carstensen on Johannes Ruber, *Bach and the Heavenly Choir* 502

Contributors 503

Theology and Christian Education

An Editorial

By **James Blair Miller**

IN A MAJOR ADDRESS to the World Convention on Christian Education held in August, 1958, in Tokyo, Japan, Dr. Gonzalo Baez-Camargo observed that while leaders in Christian education forty years ago were discarding theology as irrelevant, leaders in the same movement today are turning to theology as a fresh and urgent inquiry. This statement from a Latin American educator and seminary professor is certainly a statement of fact, as developments in Christian education in recent years indicate. In fact, the concern for an understanding of the theological foundations of the teaching ministry of the church has been so widespread and persistent as to constitute a major trend in contemporary philosophy of Christian education.

Evidences pointing to real concern for understanding the theological foundations for Christian education include emphasis at conventions and various meetings, books appearing in the field, articles in major periodicals, and the direction of research in Christian education. At conventions and official meetings where leaders in Protestant Christian education have come together in recent years the discussion of theological issues has become a major concern. This has certainly been true of the annual February meetings of the Division of Christian Education of the National Council of Churches. The various sections which together make up the Division of Christian Education have given top priority to the relation of theology to the educational task in the church. Prominent theologians, psychologists, and educational philosophers have been invited to share their insights and studies relevant to theology in Christian education. The response to this emphasis has been spirited and stimulating, both from seminary professors and curriculum editors and also from local church directors of Christian education and other Christian educators who work at the practical task.

Books that have been published in the field of Christian education have in recent years given considerable attention to the theological foundations of Christian nurture. The turning of the tide in this direction began at the close of the 1930's when H. Shelton Smith[1] courageously raised many serious and penetrating questions concerning the theological assumptions underlying a liberal philosophy of religious education. His questions fell on fertile ground, and have given rise to a continuing succession of books

1. H. Shelton Smith, *Faith and Nurture* (New York, Charles Scribner's Sons, 1941), 208 pp.

dealing with the whole field of relationship between theology and Christian education. The period following World War II has been particularly characterized by many books of this kind, although earlier discussion of theology for religious education was carried on by Harrison Elliott[2] and others. In the post-war period major attention has been given to theology and Christian education by Paul H. Vieth,[3] James D. Smart,[4] Lewis J. Sherrill,[5] and Randolph C. Miller.[6]. Others have also given attention to theology, and the tide continues as new books come out of the experience and study of contemporary leaders in the work of Christian education. In recent weeks another book has come from the press, by Iris V. Cully.[7] An announcement has been made of a book which will be published in the spring of 1959 coming from the pen of D. Campbell Wyckoff.[8] Thus we are in a period when the discussion of the theological foundations of Christian education is at the very center of the thinking of outstanding leaders in the field.

Search for Understanding

Why has there been a renewal of interest in theology among leaders of Christian education? An obvious reason might emerge out of the fact that the whole church is engaged in a renewal of interest in theology today, from laymen to the highest church leaders. Thus, the Christian educator who turns to an interest in theology is simply falling in step with the trend of the times. Such a reason is very superficial, although it is obvious that the renewal of interest in theology has swept through the whole life of the universal church in contemporary times. For Christian educators, however, the deeper reason centers in the concern to discover a deeper explication and understanding of the faith which we are trying to communicate to the world of persons, and of the process within which God is seeking to work to make himself known to contemporary man. The history of religious education in the twentieth century helps us understand this turn of events. The focus of the first quarter of the twentieth century was upon the educational and psychological foundations of religious education. It was an urgently needed focus, and I cannot agree with the critics of early twentieth century leaders in religious education who insist that those who were interested in

2. Harrison S. Elliott, *Can Religious Education Be Christian?* (New York, The Macmillan Company, 1940), 338 pp.

3. Paul H. Vieth, *The Church and Christian Education* (St. Louis, The Bethany Press, 1947), 314 pp.

4. James D. Smart, *The Teaching Ministry of the Church* (Philadelphia, The Westminster Press, 1954), 207 pp.

5. Lewis J. Sherrill, *The Gift of Power* (New York, The Macmillan Company, 1955), 203 pp.

6. Randolph C. Miller, *The Clue to Christian Education* (New York, Charles Scribner's Sons, 1952), 211 pp.

7. Iris V. Cully, *The Dynamics of Christian Education* (Philadelphia, The Westminster Press, 1958), 205 pp.

8. D. Campbell Wyckoff, *The Gospel and Christian Education* (Philadelphia, The Westminster Press, 1959).

psychology and education more than theology committed a great sin. Every period has its contribution to make to the long range development of a movement, and the contribution of the early decades in our century was, as far as religious education is concerned, the clarification of the educational dimension of the work of Christian education. The present period is, quite naturally, one in which we see the need to go beyond educational principles and psychological foundations to a new dimension in theology. This is not a reaction against psychology and education but a hunger for the balanced picture of things. For this reason, the contemporary emphasis on theological foundations promises to be a kind of fulfillment of the modern movement toward a fully adequate philosophy of Christian education—one which is both educational and Christian.

What are the implications of this contemporary emphasis on theology and Christian education? It is obvious that the full impact of the study of theology upon the whole task of Christian education has just begun. Christian educators are increasingly turning into theologians, and are committing themselves to the discipline of theologizing. Such a turn of events will in time have a profound effect on curriculum, methodology, and administration of Christian education as well as on basic philosophy. Already many influences can be seen, as Wesner Fallaw has suggested in his recent summary of trends in the movement.[9]

Biblical Renewal

One of the counterparts of the theological renewal is a parallel renewal of biblical study. It is inevitable that when men begin to search for an understanding of the faith they will be driven back to the book which records its origin. This is a hopeful sign, not only because Christian educators who turn to the study of the Bible will confront biblical theology but also because the study of the Bible may become the occasion for real encounter between God and men.

Are there dangers in this theological trend? Some Christian educators would answer in the affirmative, although they might be hesitant to speak out concerning it. There are risks and dangers which cannot be overlooked. There is always the danger, as the history of the church demonstrates, that widespread discussion of theology may lead to bitter theological controversy and hairsplitting. Whether or not this will happen we cannot predict. We may trust that the concern for theology will not move in the direction of the formulation of crystallized and rigid theologies which are labeled as orthodox and set over against what is said to be heresy. Many hope that what is happening today is so much the leading of the Spirit that the church may

9. Wesner Fallaw, "Trends in Protestant Christian Education," *Religious Education*, January-February 1958, pp. 10-16.

discover in the Scriptures an ecumenical theology which will bind the whole church together.

Whether this comes to pass may depend on the ultimate understanding of the faith which the church teaches. If the faith is seen in creedal terms rather than in personal relationships, the seeds of disagreement may be sown, and disunity may result. But the faith, in its biblical setting, is not a matter of propositions or ideas to be accepted or formulated into a creed so much as it is a relationship that is personal, both in man's relation to God and in the relationships that make up the church. Such a personal interpretation of the faith does not risk theological disagreement so much, and does not set the stage for a kind of education which is mere indoctrination.

Some leaders fear that the current interest in theology may in time lead to a lack of concern for educational principles and thus to a minimizing of the processes within which learning takes place. Such a direction would certainly be turning the clock back at least half a century. At present, there is little evidence that this will take place, although the risk is not to be taken lightly. New ventures in denominational curriculum production which have combined sound theology and sound educational principles always face the danger of pressure from minority leaders who care more about what is taught than about the processes within which it is taught.

Whatever the risks, the turning to theology in relation to the task of Christian education today is a fact in the life of the contemporary church. Because ENCOUNTER is dedicated to the discussion of vital issues within the whole life of the whole church today, its pages are appropriately open to the discussion of this important issue. In previous issues some articles have discussed these matters, and a number of articles in this issue, taken together, constitute a special issue on Theology and Christian Education. It is hoped that these will further the creative discussion of this contemporary concern.

The Self and the Generation[1]

Biblical Faith and Post-Modern Man

By George Miles Gibson

ORTEGA Y GASSET, in *The Modern Theme* and again in *The Mission of the University,* set forth the concept of the *generation.* For his elaboration he drew from several French thinkers, writers and educators who had previously isolated the phenomenon of the generation as a social reality. Ortega's treatment of the idea naturally takes on the coloration of the liberal forces which were working in an oleo of hope and despair in the brief interim between the Rivera and Franco dictatorships. But the significance of the generation goes beyond the ill-fated Spanish liberalism in which Ortega shared as philosopher, educator and statesman. All history is the place wherein the generations rise and pass away, each one assuming its peculiar values and its defensive and aggressive postures against the immediate past and the threatening future.

As elaborated, the generation is a thirty year period, fifteen of which are spent in defining its peculiar values, choosing its special vocabulary, and establishing its galaxy of heroes; and fifteen of which are spent in criticism from without and from within. Each generation thus passes on as something new is born. We live in particular time-periods, neither in the past nor the future, but in the here and now. The masses of folk, without knowing what is happening to them, simply catch their values and vocabularies by contagion, and worship their heroes imitatively. Some live at the level of their generation, others at the height; but most trail fifteen years behind time, imitating ideas they have never investigated and citing heroes even after the heroes themselves have abandoned their former positions. The sure thing is that each generation will pass away and a new one rise.

This theory has an attractiveness though one suspects the exactness of its mathematics and the implication that the generation is something that happens to people rather than being shaped by them. There is, furthermore, an over-simplification in all this which seems to overlook the fact that we live, not in a single big generation, but in several concurrent generations all at once. But the concept is convenient for our purpose in allowing for a brief characterization of our times in relation to human personality. Though more than thirty years are involved, we can, with some faithfulness to facts,

1. This paper and the two which follow were presented before the Division of Christian Education of the National Council of the Churches of Christ, at Omaha, Nebraska, February, 1958.

describe the character of modern man and what is currently happening to it in our time of social change.

Modern Man

Modern man dates from the Renaissance. His features may be seen in persons as widely different as Bacon, Montaigne, and Goethe. His mood was formed by the spirit of scientific discovery, literary activity, and the opening horizons of philosophy, geographical expansion and industrial revolution. His values, vocabulary and heroes have been selected by a process of elimination until the plain man, unskilled in science and unread in philosophy, has taken on the aspects of *modern man.* Enough has been written about him and by him to justify a picture of the type. If the picture is more of a caricature than a portrait it will be nonetheless faithful to the salient features.

Modern man elevated *reason* above the will and the emotions. The earlier scholasticism had begun as a rational approach to Christian doctrine, finally to congeal into the vast rationalization of the Roman dogma of the twelfth century. Both the Renaissance and the Reformation attacked this system, the one in behalf of pure reason, and the other in the name of reform of morals and doctrine. The rational approach, as against supernaturalism and revelation, became the norm of the Enlightment and continued into our times. Beginning as the assertion of reason against unreason, it finally became the assertion of reason against all revealed truth. Thus *reason,* applying the scientific method and supported by brilliant scientific achievement, was enthroned as one of the gods of modern man, and at the same time the distinguishing mark of individual personality.

Along with reason, the modern man proclaimed *freedom.* All the rising energies of the new epoch declared the independence of the individual against ecclesiastical and political domination. The Reformation established *The Liberty of the Christian Man* against arrogant authoritatianism and the preciousness of each separate soul in the eyes of God. The new men appeared as evangelists, scientists, educators, philosophers, altogether declaring the independence which each required for the fulfilment of his vocation. Political liberty, first wrought out in the cloisters of the scholars, became the great social fact of our times with rising democracies and mass movements. More lately new freedoms were claimed in every area of modern life with slogans calling for academic and civil liberties, the freedom of labor, of women, of youth, of oppressed races. Through the modern era this freedom was regarded not only as an aspiration but as a primary fact of our human nature, to be guarded against all encroachments and to become the basis for all social institutions. Personality was no longer to be

regarded as instrumental to political ends but was an end in itself, and freedom was the natural condition for the development of personality.

A firm belief in *progress* was a chief article of the modern creed. Now that we have become more soberly realistic, it is hard to remember how extravagant were the claims made in behalf of progress. The ancients, both Greeks and Hebrews, had no such concept. It was stimulated in modern times by the vogue of evolution. What Darwin had partially established in the field of biology, that nature produces forms by development through adaptation, was transferred without discrimination to every area of life. Poets sang in lyric strains of the godward march of man. Scientific philosophers took the lid off the universe. The world would grow more prosperous, more peaceful, more wise through cumulative technology; the age of automation was foretold as early as Francis Bacon, and the thinkers pledged a time, not far distant, when the burden of toil would be removed from humanity whose dwelling-place would become a mechanical elysium. The theory of progress held that the principle of growth was at the center of the universe, and that development toward perfection was an automatic impulse of nature herself. All knowledge was cumulative, each new fact bequeathed to the ages to come, each new person born as heir of all the ages past. Thus reason, gaining knowledge through freedom, worked in partnership with nature, eliminating the weak and allowing the strong to survive. Progress was the law of society and of personality; perfection its sure goal.

With all this went the *exaltation of man.* The first assertion of human dignity against the dehumanizing tyrannies of church and state was justified. The Italian humanists translated the new emphasis into sonnets, stories, and revivals of Greek poetry and thought. Biography began replacing abstract speculation in literature. In art, the painted portrait and the sculptured human form captured the vogue over angels and madonnas. The moderns quoted the ancients, forgetting their contexts, "Man is the measure of all things," and "Nothing human is alien to me." By the eighteenth century, Alexander Pope's dictum that "the proper study of mankind is man" had come to mean that the proper study of mankind is not God. Even the religion of the Enlightment emphasized the humanity, as opposed to the divinity, of Jesus. Modern man was well along the way to conferring upon himself the prerogatives of the Deity.

The mood of the modern was one of *optimistic idealism.* The onward march of science and invention, the burgeoning wealth of the industrial revolution, the strong upsurge of evolutionary thought, and the rising democratic impulse throughout the Western world, left no room for the tragic aspect of life. Since man by nature was essentially good and reasonable, and now that he had achieved liberty for self-expression, he would continue always upward toward perfection. The god-like personality in a heavenly

world was the goal of all things. The tragedies of existence were no more than nuances in the joyful melody; wars were the unfortunate interludes between normal periods of concord; falsehood was but the temporary delay of truth; and what the fathers had dolefully called the loss of the soul in sin was nothing but a maladjustment to be set right by psychological manipulation precisely as the chiropractor adjusted the vertebrae. This optimism was reflected in the hopes of the free enterprise economy which, despite the cycle of deepening depressions, promised prosperity around every corner, and in the chauvinistic patriotism which lasted beyond World War I. All the songs of modern man, his literature, sermons, his social and psychological theory, and his utopias, were all in the vein of high confidence and overweening optimism.

This is our caricature of modern man. The features that mark him as a rather long-drawn out yet distinctive generation are trust in reason, love of freedom, belief in progress, the exaltation of man, and unqualified optimism. Then something happened with the suddenness of a thief in the night. Books appeared on *The Sad Young Men, The Lost Generation, The Modern Mood, Modern Man is Obsolete, The Abolition of Man,* and *The End of All Men.* Through swift wars, economic dislocations, and revolutions, with nations breaking and empires falling around his ears like houses of cards, the embattled self of modern man stood at bay amid forces he had generated, a tragic and bewildered ego, as his cherished values were turned into their opposites.

Having worked the word, *modern,* since 1453, we are up against it for a new term to describe the self in our immediate generation. What is more modern than modern? We are tempted to resort to the superlatives made popular by advertisers and public relations experts, but settle for *the post-modern man* to describe the confused being which the last few decades have produced.

Post-Modern Man

The post-modern man is the contemporary poet, fiction-writer or artist, and the man who is the subject of their work; he is the theologian or philosopher, dealing with the ambiguities and tragedies of human existence, and the plain person about whom the theologians and philosophers generalize; he is the psychologist, psychoanalyst, or psychiatrist delving deep into the unconscious caverns of personality, and the personalities they study and manipulate. He is ourselves, with each of the distinctive values of the past four hundred years turned into its opposite, with a new vocabulary voicing our obscurity of vision and confusion of aims, and with a new galaxy of heroes as lost as ourselves.

Modern man's belief in reason has turned into post-modern man's acceptance of the *irrational.* The picture of personality revealed by the depth psychology is one of untamed forces contending with us below the level of consciousness. World-politics is now recognized as no neat ordering of a reasonable society, but a machiavellian conflict of raw power. The simple monistic universe breaks up. Even the former dualism between good and evil would offer the post-modern an issue for clear decision, but his world breaks apart into a many-terrored pluralism, with ambiguities and contradictions depriving life of meaning. This loss of significance is a recurring theme of post-modern verse and the daily experience of countless persons. If many are embracing strange supernatural visions in an effort to escape the cold irrationality of our times, this is no less an abandonment of reason as the light within man leading him through his reasonable universe.

The freedom of modern man gives way before the *determinisms* of his post-modern successor. This is what is now popularized in Riesman's *The Lonely Crowd* and Whyte's *The Organization Man.* The self-starting and self-determining individual of another generation has become a fiction. Everything that happens to him comes from without. He has no longer any conception of himself as an entity separate from yet within society, and acting upon society and history as much as they act upon him. He is a product of social, political, psychological, and even religious forces. Every field of human thought and action is deterministic rather than free. Psychology has to abandon introspective methods as too subjective, and to turn its attention, not to the *psyche,* or *soul,* but to the external energies which produce and control the personality. Thus the art becomes manipulative, whether with the good intention of the counselor or the evil intent of the brain-washer. Economic and political theory are deterministic, seeking behind every effect causes external to human personality. And the distinguishing feature of the theological revival of our time is its insistence on the complete helplessness of man and the total sovereignty of God. Deterministic religion adds its voice to the fatalism of popular philosophies to convince post-modern man that his liberty was a phantasy.

The belief in progress yields to a new *realism.* What post-modern man sees is retrogression toward the jungle, or a fruitless motion of endless cycles. Certainly the former theories of automatic development toward static perfection have disappeared, and with them the excitement and exhilaration that attended them. Suddenly civilization returned to former barbarisms and even used the apparatus of science to invent new ones which would make barbarians blush. Oswald Spengler was perhaps the first to develop the theory of cultural morphology, and to liken the dying Western European culture to a dying man or animal. Few accepted his pessimism during the idealistic period of the First World War, but most historians

now follow suit. Toynbee, while recording at length, the sad demise of some twenty civilizations, and the serious illness of our own, clings to some hope that all may not yet be lost. John Baillie in *Belief in Progress* makes the most thorough study of the history of that belief, and comes up with such faint evidence for it as amounts to a refutation of the belief itself. He asserts himself against the despair which has followed the collapse of faith in progress, and gives some good reasons for accepting the fact that while progress is not automatic, neither is retrogression. The point is that today no one shares with the Enlightment the blind faith in growth of goodness. The post-modern, at his best, waits for events with cool realism; at his worst, he stands demoralized in a welter of evil accidents.

The exaltation of man issued in the *debasement of man*. The moralist would say that this was the pride that goeth before destruction and the haughty spirit that precedes a fall. The dialectician would show it as the working of the controlling law that all things turn into their opposites. But, however accounted for, post-modern man has witnessed the debasement of humanity including himself. The solitary person who had been cried up as the most sacred product of a benign universe, was not worth the powder and lead it took to blow him up. By thousands he was herded into concentration camps, uprooted, displaced, brain-washed, and killed in wars and purges. Man, as the free, self-determining economic unit as conceived by Adam Smith, became an incumbrance to the economic order outside himself which changed him from a living soul into an alienated tool of production, then put him in the gutter when depression came or when automation rendered him unnecessary. Even man's knowledge about himself, or rather the cheap popularizations of knowledge, tended to debase him as a free and responsible moral being, and to give him over to the destructive energies within him and without. And here, again, our contemporary theology has often given aid and comfort to this demoralizing process, in crying down the dignity of man as God's creature and Christ's new creature, and crying up his worthlessness.

All this is marked by a change from optimistic idealism to *pessimism*, cynicism and despair. The art of the post-modern is gray; his music, dissonance; he feels that something great has passed from his song. Idealism is discounted among the intellectuals, as romantic, sentimental and unrealistic. The post-modern will be realistic at all costs, even if that means avoiding the question, What is the Real? No note of triumphant expectation heralds his dismal projects. He will solemnly take the next step only, not believing very strongly that it is in the right direction. He will allow no absolutes or categorical imperatives, but will substitute a system of complete relativity which finally destroys all moral integrity. Avoiding perfectionism like the plague, he meets all experience as offering but a

choice between evils and cautiously tries to choose the lesser; and so ultimately ensnares himself in an endless routine of evil that admits no ultimate good. The post-modern knows through hard experience that his former idealism was too cheap and easy, his optimism about himself and his world unwarranted, his sense of the dimensions of sin and tragedy blunted. But he may now begin to realize that pessimism, cynicism, and despair are no better, in that they obscure the reasonable hopes of sound religion and patient education that free and responsible persons may live in a free and ordered society under God.

The Task of Religion

This post-modern man, too, is a caricature. A true portrait of contemporary personality would no doubt show a mixture of modern with post-modern, and of many characterizations we have not touched on at all. But the caricature shows some main features of the persons we must understand and deal with as educators and religious leaders, and gives us also a picture of ourselves, perhaps not too distorted.

The embattled Self fights for survival in his generation. The generation will surely pass, and with it the values, vocabulary, and heroes which have made it distinctive. But persons will survive if the world itself survives.

The present task of education and of religion is the restoration of personality and the creation of a new generation of thought, feeling, and behavior. It will not be a restoration of the modernism of the Renaissance and the Enlightenment, but something that will recover the very soul of man amid the soullessness of these times. Nor will the new generation be a return to some golden past, but something new-and-old, yet to be defined into values, articulated in speech, and personified in new heroes. Already there are calls for it from many directions. The generation of post-modern man is past its half-way mark; criticism from without and from within is challenging its assumptions. Diagnosis is easier than prescription, and this paper is another diagnosis. But, to follow the figure, diagnosis is now regarded as part of treatment, not merely negative analysis. And the critics of this generation are uniformly pointing to the need for new definitions and values, though the manifesto of the new is not yet written, nor its slogan coined.

Briefly now, and without elaboration, we offer the traditional values which biblical religion has always attached to the concept of the soul, and which need fresh understanding and acceptance today as we face the problem of *the Self and the Generation.*

The biblical doctrine of personality asserts man as creature of God, as fallen creature, and as new creature in Christ. This measures the full dimensions, up and down, of human glory and degradation. It allows neither

overestimates nor underestimates of human nature, but embraces the vastness of man's capacity for both good and evil and shows the way to his moral and spiritual fulfilment. He is neither a god nor a thing, but a "living soul," made in God's image as a free and responsible creature. He uses his freedom in a tragic rebellious choice of evil. But, though free to choose between good and evil, he is not free to avoid the consequences of his choice, so follows the whole train of dire results in the self and in society. In Christ is born the new creature, now restored to the original image and filled with the gifts of grace.

No secular theory of personality does justice to the full drama of existence. In biblical faith "the living soul" is a center of unique volition, endowed with self-conscious power to be and to do. He is a whole, not a part; no mere organism, mere citizen, or mere economic unit, but an entirety. Partial views may yield valuable truth about him, but will always fall short of his full glory and despair. He is given reason, thought and intelligence, not for instruments of his own aggrandizement, but that he may discern the purposes of God and think his thoughts after him. His range of feeling extends from deepest guilt to highest gratitude, and he appears most like God in his capacity for rich emotion, particularly compassion. And finally, "the living soul" has permanency of being; there is something in him that transcends the dust from which he is formed, his dimension is vertical as well as horizontal. He is not for a day, and not for use, but a significant end in himself, with eternity planted in his heart, and restless till he rest in God.

This "living soul," the biblical image of personality, is neither the product nor the victim of the generation. He is *in*, but not *of*, his appointed time and place in history. The generations rise and pass away, shaping men and shaped by men, under God.

Modern man, as we have seen him, blindly following reason, freedom, and progress, exalting himself above the angels, charged with overweening optimism, considered himself as master of history. Post-modern man, his pride subdued, his arrogance chastened, has become history's slave. The generation conquered the self, its cold determinisms and relentless collectivism threatening to destroy the last vestige of personal dignity and significance. Of the two, the mood of the post-modern is more favorable to a recovery of the biblical knowledge of God, man, and the universe, as all renewal begins in a sense of need.

Theology and Psychology

Some Points of Convergence

By J. Donald Butler

IT SCARCELY NEED be said that the science of psychology has made its mark upon religious education. Since as early as the first decade of the twentieth century, there has been concern among religious educators to understand children and youth. This concern has deepened and become widespread so that at the present time there is a rather extensive literature to which students at every level may be directed, to the end that they may learn something about people at different levels of development and how they learn.

In the last two decades a new concern has come into the forefront in religious education to parallel the interest in psychology, if not to challenge it. This is the revived interest in theology, if it may not be termed a return to theology. While this concern has scarcely gone beyond various attempts to put theology into the curriculum of the church school, it may yet lead religious education to a deeper rootage in the life of the church which is long overdue.

This paper undertakes to explore one phase of what can become a new lease on life for the educational work of the church: the possible relation between theology and psychology. There is a necessary continuity between theology and Christian nurture, and this relation is by no means done justice by simply making sure that there is some theological content in the curriculum. Concrete religious communities must think their faith as well as teach their faith, to name only two functions; and thinking the faith and teaching it are not unrelated. If there is some necessary convergence between theology and psychology, then to make it more explicit will be to take one step in understanding the continuity between theology and nurture.

Before venturing into this analytical effort however it will be well to define theology and psychology as these terms will be used in this paper. Theology is the discipline of the believing community by which it seeks to be responsible about its faith. It is not here assumed that there is absoluteness in any theological system: to attribute absoluteness to any system would be idolatry. Every generation of the church will have some kind of intellectualization of its faith; indeed, every generation of the church that is going to be responsible will necessarily rethink its faith with diligence.

Psychology is an orderly discipline of inquiry which has as its particular subjects man and the hyman psyche. It is not therefore a meta-

physic or a theology and does not give us definitive or ultimate truth. It is a disciplined and precise inquiry, yielding descriptions as accurate as the instruments of inquiry make possible; but these are subject to modification and correction as the inquiry moves on into new refinements.

The Self in Christian Community

The individual self in the Christian community is a phenomenon around which a cluster of theological and psychological considerations gather. On the theological side there are these concerns: the nature of man, or more especially the nature of the self, the nature of the church, and the necessity of nurture as one of the relations between the Christian community and its individual members, whether born into the church or attracted from secular society. On the psychological side the concerns are several: original behavior, or the description of that which is given in man, understanding of personality or selfhood, individuality, the growth and maturation dimension, and learning.

There is real point in considering the self in Christian community somewhat in detail and in terms of these theological and psychological ramifications. For the self in Christian community (or in relation to it as an object in case of the purely secular individual) is the point of departure from which any man must move in entering upon the pilgrimage of true religion.

1. First of all we will consider the theological aspects of this point of departure.

The Nature of Man. One of the perennial concerns of theology has been the nature of man. It would be a fair observation that as theology has viewed man it has very quickly limited its focus to the moral or ethical status of man's condition since the fall. There has not been as much inclination to look at the potential nature of man as over against this moral condition; although it has been rather generally agreed concerning his essence that man has been made in the image of God. But the duality between the image of God in man and man's sin has never been very satisfactorily resolved. In most theologies, but in varying degrees, man is represented as having the image of God and at the same time being a sinner. These two have not commonly been put together in one piece, but have been allowed to remain as an antithesis, even as a metaphysical dualism in man. I propose first of all to look at the essence of man and later at his existential situation as a sinner.

Man in his essence is correctly represented, at least figuratively, by the statement that he is made in the image of God. In essence man is in some way a spiritual being. He is a creature, one who is created, but yet he is a spiritual being. He has a soul, or more correctly it might be said that he is a soul. At the same time he also has his physical side. We are not

as clear as we might be however, as to the relation of the spiritual and the physical in man. He is certainly not a disembodied soul, nor will he ever be; at the same time he is not a body with a spirit superimposed upon it. Much of our religious thinking is governed by habits of human thought; and specifically, when we thing of the spirit-body relationship we are much more prone to conceive the body as the physical basis of personality than we are to think of the physical as being an expression of the spiritual, a part of man's essence which is in some way fundamentally spiritual.

It might be observed at this point that unless man is made in the image of God, it does not make too much difference as to what his existential situation is. What difference does it make if man is depraved, or deprived, or essentially good, if he is not made in the image of God? These ethically evaluative conceptions are quite irrelevant apart from the conception that in essence man is spiritual, and that there is open to him some possibility of being related to God. In much of our religious education however we have been taken over, as it were, by essential conceptions of man which are less than this. We are habitually impressed by the physical, and have not uncommonly assumed that the physical is preponderant; so we have sometimes thought of man as primarily a body. In former times we were also taken into camp by the pragmatic conception of man as purely a social being. In some instances this conception has become so dominant that we have scarcely attributed to man a spirit or soul; and there have been some extreme instances in which we have positively rejected a spiritual definition of selfhood.

Turning now to the existential situation of man, I would like to propose that man is depraved but at the same time to introduce refinements as to the meaning of depravity. At birth man is most truly potential. There is a given in his potentiality both as generic man and as individual man; *i.e.*, he is not potential to become anything or everything. He is potential to become man as a species and each individual is potential to become a particular man. But yet very little at least given in man is actual at birth, it is preponderantly potential. Now this potentiality is not just a simple potentiality for goodness, when viewed morally. I cannot assume a romantic conception of man as one who is potentially good, and will therefore become good if no hindrances are placed in his way. Neither can I accept the Roman Catholic conception, according to which man is deprived; *i.e.*, as somewhat sick but always intending good. I cannot accept the conclusion that man is seeking good but is misguided in the means he chooses for reaching it. Man's actual situation is not one in which he is primarily deluded about means, although that may very commonly be his situation. His delusion is a deeper and more difficult one than this. He is involved at the level of ends; he is both commonly deluded about ends and is persistent,

almost indignantly autonomous, in his delusion. He commonly affirms that he will choose his own ends and will jolly well carry them out to his own satisfaction, come what may.

This brings us to the conception of depravity and its necessary refinements. Man is in radical revolt at the level of ends. Instead of accepting God's ends for him, he wants to have the extreme autonomy of choosing his own ends and carrying them out. Man is not depraved however because there is an evil substance in him or because he inherited his depravity from his first parents. In fact, it appears that Calvin in his *Institutes* was tacitly uneasy about this idea of inheritance and was reaching for what today might be called social or racial inheritance. Man is depraved in condition and act; *i.e.*, his situation is such that in every generation and in every individual, and in many if not most situations, he defects holding up his own ends in preference to the ends of God. He turns away from God and asserts himself to be that which he wants to be. He does this in preference to acknowledgement that the ends which God desires for him are man's true ends, and which in his most generic and fundamental desire he himself wants to fulfill. This is to say that depravity is a description of man as he is, that what he does is to act in a depraved way.

What he is really doing is perverting the image of God which is in him. And if this is correct, it can be seen that sinfulness and the image of God may have a coordinate relationship. This is that man being made in the image of God nevertheless perverts this image, an act which can only be described as depraved. Such a description of man contemporaneously or universally is most fundamental. It is more than taking the Genesis story as history and finding the cause for our sinfulness in an inheritance from a first man and woman who fell. Rather, in this light, the Adam-and-Eve story depicts a contemporaneous as well as a universal predicament; it is a description of how man always acts. And this is more fundamental than any cause and consequence attributed to inheritance and succeeding generations of men.

The Nature of Society and Its Institutions. Of course it is not enough for us to look at man individually; we must also view him socially. It is important that we understand the potentially social nature of the self and recognize the reason for existence of social institutions.

Individual man is not just an individual. He always springs from the social process and can never live in complete isolation from it. These observations are really only observations of evidences of the fundamentally social character of the self. The self is an individuated form of society; and we are mistaken whenever we deal with the individual self as though it were an isolated entity. The counterpart of this is that we are equally mistaken when we view society as an aggregate of individual units. Individuals

are in some sense parts of society, not just the building blocks out of which it is made; and society has its organismic totality just as the individual has his unique entity as a self. Accordingly, as we think of nurture in the church we can never think of it as directed at an isolated individual. While it must be adapted to particular individuals, it is always a function of a community.

It is significant to move on from this to recognize, at least incidentally, that social institutions have some valid reason for existing. I am thinking of social institutions other than the church, *e.g.*, the state, business, education, welfare agencies, etc. It is not uncommon for social institutions to be regarded in a purely instrumental sense, or as necessary evils. Such conceptions do not measure up, however, to a fully biblical and theological understanding of society; for these norms require that institutions have a more foundational reason for existence. Though it may appear tritely conventional, some social institutions are ordained of God; though they may be essentially secular, they have a divinely intended function to fulfill. For example, the state is not just an arrangement for keeping men from each others' throats; when it is open to the leadership of the Spirit of God, it can fulfill, in fact is intended to fulfill, an affirmative function in the life of man. Similarly, the home is not just an arrangement to provide shelter, nutrition, and procreation; when under the best of human motivation, and especially where it is a community in which the Spirit of God is shared, it has an affirmative health-giving function to fulfill in relation to the totality of the lives of its members not supplied by any other institution. These two examples are enough to suggest what seems to be fundamental, that we must have an affirming philosophy of society and social institutions.

The Church as a Spiritual Community Established by God. We can now turn our view to the Christian church as an institution, but as more than any of the social institutions which, while being secular, yet have a divinely intended reason for being. The church is more than these in a number of ways. It is a community established by the initiative of God among men. Being social, as other social institutions are, it is more than the individuals which comprise it, yet these individual members are no less individuals. It is dependent upon the Incarnation and atonement for its existence; the church would never have come into being historically if God had not come into the human process in the One who was made Incarnate. Nor would it have become an actuality in human society had there not been the tragedy of the atonement in which the incarnate One became broken, making possible to men, who are many, participation in the community of the Spirit. The church is made what it is by the sacrifice, the self-giving, the self-dismemberment of Christ and also by the work of the Spirit which binds this fellowship into one community at the absolute level of divinity.

This divine nature of the Christian community is expressed consummately in the sacrament of communion: One who was of God was broken that the many because of him might become one. Therefore, the church can be a spiritual community in which individual men are inter-related one with another, intimately a part of each other, and in which they are also related to God. Because of this, the church is also, as it were, a present sample of the coming kingdom of God; so that man as he partakes of the true church participates in that which is beyond temporal existence.

There are two other assertions to be made about the church, both having to do with relation with that which is beyond the church. The first of these is its relation to society; it is not primarily a recipient of the ministry of Christ, rather it is the servant of Christ in the world and to the world. It is not just the church, within the limitations of human thought patterns; it is the church-in-the-world, all telescoped together in one word. Also the relation between the church and the home must be mentioned more particularly. While it is difficult to make articulate, there is a sense in which the home of believers is a kind of Christian community in which the fellowship of the Holy Spirit is actual, and because of which the Christian home is a part of the church. The church, therefore, is not only a community in which individual members participate, but it is also a community in which the intimate community of the home also participates.

2. Having so far attempted to deal with some theological aspects of man's point of departure in religion, namely the individual self in Christian community, we can now turn to the psychological aspects clustered here.

a. The first, parallel in part to a theological doctrine of man, is original behavior. Psychology has tried to determine what it is that is given in man and not acquired by maturation, by learning or from the culture. Descriptively, psychology may give us certain data concerning man which theological interpretation cannot ignore. There is evidence that man has certain implicit potentialities for specific bodily activities and for being a self or personality at least in the temporal order. Examples of potentialities for bodily life are some given faculty for semi- or un-conscious vital activities necessary to the maintenance of life, and potentiality for conscious or voluntary activities such as food-getting and mate-seeking. Examples of native potentialities for selfhood in man are potentialities for group life, for curiosity, for work, for feeling, for creative action, and for being an agent in relation to events. There also appear to be potentialities for activities in which body and self seem to be fused as one; examples are the potentiality for maintaining an equilibrium adjustment, potentiality for family life, which may be a fuller expression of mate-seeking, potentiality for action, for growth, for play, for rest, and so on.

b. Although it may not define selfhood interms of its essence, indeed cannot do so and be true to the discipline of scientific inquiry, psychology does describe the phenomenon of selfhood. There are selfhood experiences in every normal man. Each individual is aware of some central core of some kind which is common to all of his experiences, or at least lends the appearance of continuity to these experiences. He cannot escape some recognition of a focal center for the great variety of his experiences. He is aware of one within as it were, who undergoes, who endures, who suffers or enjoys in these experiences. It may be more interpretative than descriptive to say that this central entity is an active unifying power which ties all the facets of experience together in some degree of relatedness. But it is hard to scape this semblance of unity; in fact, the phenomenon of playing roles so evident to psychology, may be among other things, some of them much more devious, an attempt by the self to discover what or who the self is.

c. In addition to this generic view of self, there must also be a narrowly individual view. At the same time that we may conclude that there are certain potentialities which are original in man, as such; we must also recognize that individually this given is not the same for every person, in fact is different with every person. While there are evidences of selfhood in every man, there are also particular evidences of a peculiar selfhood in each man. Man may be regarded as man, but the individual must be regarded as a unique man who has angularity and distinct individuality which is his own, and which is not duplicated precisely in any other.

d. In its studies of growth and development, psychology has made a particularly helpful contribution to religious education. In the last two decades particularly, rather exhaustive descriptions have been constructed in which the growth and maturation dimensions of human life have been rather fully delineated. Corresponding closely with this has come a fuller measure of understanding of the readiness of children and youth, at respective levels, for different learning activities or achievements. We have not taken these findings seriously enough in all quarters—there are still teachers who want to throw psychology books out the window. But where we have learned to benefit from these descriptions, we are yet almost completely lacking in any discernment as to the theological significance of the growth dimension, a point to be discussed in a later section of this paper.

d. The scientific study of learning has yielded so far some characterizations of the ways in which individuals and groups learn, acquire knowledge, or make adjustments to new situations. The theory of learning will be taken up again later in this paper; but it must be asserted at this point that it is integral to the cluster with which we are dealing here. I do not propose, however, to discuss laws of learning, for I do not believe that either psychological description or theological interpretation offers valid

basis for assuming that there are laws of learning. The self in Christian community is the context for all learning which relates to the life of a faith. Some components of this context are: (1) man as described psychologically and understood theologically, (2) the church as a community which is spiritual, is more than the sum of its members, and is necessarily in communication with human society, (3) the home as a community of the spirit integral to the church, and (4) the life cycles of the individuals comprising the Christian community and the corresponding social change within the community and the world in which it is set. Learning, or more specifically, response to Christian nurture is in and of this complex matrix, integrally and intimately. When separated from this necessary context it is made abstract, artificial, and ephemeral, if not meaningless.

Revelation, Knowledge, and Learning

Another point of convergence between theology and psychology is in the knowledge process, if it is understood as wide and inclusive, at least for purposes of discussion.

From the theological side the knowledge process involves revelation and its nature. More specifically it includes the function of the church, the Bible, and the Incarnation, as media of revelation. Such a theological treatment of knowledge refers more especially to the way or ways by which we may have knowledge of the ultimate, or of him who is ultimate.

While it is very common to separate this kind of knowledge from what is commonly assumed to be "ordinary human knowledge," I do not believe such a separation is valid. So-called human knowledge, such as information or knowledge of fact, may not be different from ultimate knowledge in its processes. In my own judgment, it is not.

Consequently, on the psychological side of the knowledge process there are some relevant considerations which may parallel the church, the Bible, and the Incarnation, without there being any direct equivalence. These are communication and its use of symbols, perception, the phenomenon of "insight," conception and its developmental dimension, and finally learning.

It is now our task to consider more in detail these components in revelation, knowledge, and learning, beginning first with the theological aspects.

Revelation. Historic Christian faith has built upon the conviction that God has taken and does take the initiative in disclosing that he is, and in some measure what he is. The church from the time of the apostles, and with antecedents in the prophets, has perceived the events by which it came into being as acts of God in which he has disclosed himself. While human initiative and thought is involved in interpreting these events, nevertheless the events themselves have been the expression of an initiative transcending

human initiative, individual or social. This has been understood as a Subject acting toward man and, as it were, speaking to him; not an object-god to be discovered by human initiative alone.

a. The form of revelation most immediate to any individual or to any generation is the church. We have already discussed the church, but primarily in terms of its nature and essence. Special attention needs now to be addressed to the actuality of the church in the life of man through which God speaks. To so-called secular man outside the church, there the church is, whatever it is; he must come to terms with it in some way, even if that amounts to rejection or the effort to ignore or discount it. A friend tells me that he has given up any hope of ever eradicating the Hebrew-Christian tradition from our culture. Now the persistence of our religious tradition does not say much; but it says at least that much, that it persists. To the individual within the life of the church or a vital Christian community within the home, this community speaks to him from within and in terms of the health-giving or life-giving mother-matrix out of which he has come and in which his roots are enmeshed. He must come to terms with the truth of what it says for himself; but even so, there it is as a prime immediacy of his life. Indeed if such an individual turns seriously to the Bible or to the Incarnation as revelation, he turns to these by way of, within, and because of the church which is closer to him at this present point of time and is more a part of him than either the Bible or the Incarnation. This is not at all to exclude the possibility that the Bible and the Incarnation may come to reveal to him in a way which the church alone could never do.

b. Another form or mode of this revelation, as has already been suggested, is the historic literature of the community of belief, the Scriptures. And it is therefore pertinent to an understanding of revelation to inquire what the Bible is in essence, with regard particularly to its function in revelation.

The nature of the Bible has been made obscure by well meant attempts to take it seriously. Those who have taken every jot and tittle, every sign or symbol, as the Word of God have set up for themselves an external and objective agent of truth which makes truth-getting easy, at least intellectually, but at the same time they have imputed to the Bible a function foreign to its nature. Its function is conceived to be much the same as a blueprint or a set of specifications a staff of engineers might prepare. That which is blueprinted supposedly is reality, celestial and terrestrial, and the kind of righteous life which is pleasing to God. Such a supposed function does an injustice to the essence of Scripture and it also misunderstands symbols used in discourse between persons. By implication, it confines and distorts learning so that it is little more than a *memoriter* activity.

A similar mistake has been made by those who have taken more seriously than is warranted the critical study of the Bible; but they may not have obscured the essence of Scripture as much. Scientific study of the literature of the Bible is valuable in continually checking its authenticity. The hazard of critical study is that it may not get inside the literature. Indeed this will not happen as long as there is complete preoccupation with objective and critical analysis of the literature, valuable as it may be within its province.

The Bible can still be taken seriously without either of these errors. If the Bible is taken to be the Word of God to man, subject of course to critical inquiry, but also to be discerned as a mode of communication, then its essence and function come into focus. Such a serious effort to discern God speaking through the Bible will necessarily require cognizance of the phenomenon of communication between persons and the way in which symbols function in such communication. This will tend, I believe, to make revelation, human knowledge so-called, and learning all of one piece.

Is the literature of the Bible all comprised of signs for things signified, as in words used in exposition, or as in mathematical and scientific symbols? Or, are there uses of words and literary forms in the Bible which are not intended to be precise signs? For example, are there metaphors and poetic forms, which while they tell the truth are not true in historic fact? The literature of the Bible has, I believe, the breadth and variety suggested by the second of these two questions. While it does contain signs for things signified, it also contains metaphor and poetry. This has a direct bearing upon nurture. For if this is a correct understanding of the Bible, nurture is not primarily instruction or the transmission of facts and ideas. Instead it is the making available of the Bible within the Christian community and making it understandable, in order that it can become a medium of contemporaneous revelation.

c. Another mode of revelation is the historic person portrayed in the literature of Scripture, the incarnate One in whom God was made immediate to us in history and concretely objective to our perceptions.

Because of the Incarnation particularly, the Christian faith has an empirical base. It is not a faith which begins with ideas formed in the human mind, however holy those ideas are in intent. Jesus himself did not require those who beheld him to start with ideas about him. He rather placed himself at the disposal of their perceptions and made it possible for them, first of all, to savor his distinct and unique essence in person-to-person relationship and communion. It was from the materials of this experience of him that their conceptions were permitted to form. Consequently when confessions of faith in him were made as being One who came from God

and not from man alone, they were derived from immediate personal experience of him and not deduced from some ideational system.

However, to view another aspect of the Incarnation, the person-to-person relationships of Jesus and his associates did not relieve the latter of the burden of belief. And also when the Incarnation is accepted as historic fact in any generation, the necessity to believe or not to believe is still our responsibility. The perceptual boundary between any individual self and his world is not thereby broken down. To meet God in Christ has revelatory power that beholding God as Creator, represented in creation, does not have. But this revelatory power is in the fact of God addressing us as person addressing person. It is not that we are relieved of the necessity of perceiving him and therefore having no choice other than to believe. When face to face with the Incarnation, man yet has the privacy of his own selfhood and the burden of belief which is its companion. The Incarnation itself needs to be perceived in order to be believed.

The question must then be raised, "Is there no more direct meeting of God and man? Is there no meeting in knowledge, in which our privacy and solitariness as individuals, a kind of enclosing wall, are taken away?"

Well, should there be? Would we want it? Would we want the shield of privacy, essential to selfhood, broken down by force? Could self continue to be self were this to happen, even by some divine act? Would God not defeat his own intention, having created us as persons, to take away our selfhood by forcing us to believe in him? But still, we are so alone in our burden of belief, and the issue of this burden is so decisive ultimately. It is a very normal yearning to plead in the words of Job, "Oh, that I knew where I might find him" (23:3).

But if there is to be compulsion for man to believe God it must be an inner compulsion and it must come from God. If a wall of separation has to be shattered it is the one who lives on the inside of the enclosure who must break it. So God broke down the wall of his own apparent separateness from us; and we must voluntarily shatter the wall of our own separation from him. In terms of the knowledge of God, this I believe is what the atonement is: God giving himself to be broken in a kind of dismemberment. And parallel to this, the only commensurate response to atonement is for a man to let himself go in a brokenness of spirit. Only by this means can there be compulsion to believe which is equal to knowledge of God. Only in this way can perception be transcended by communion. And if this is the way of knowing God, we should not miss the observation that directness of meeting of God and man comes only in the tragedy of atonement.

Knowledge and learning. Parallel but not equivalent psychological considerations should now receive attention as being important factors in

human knowledge and learning at least, if not in response to revelatory events.

a. Perception. I believe that perception has not yet received the full attention which it deserves. If we duly consider, there is a remarkable transition in human knowledge in which apparently external and objective events and objects take on for each of us internal and personally subjective meanings. How does this transition occur? And of what significance is it? We can scarcely propose an answer to the first question without at once becoming deeply involved philosophically. I will not therefore even try to outline my own philosophy of perception. But, whatever the nature of perception is, there is at least the possibility of great significance in it both for knowledge theory in philosophy and learning theory in psychology. I will only suggest two implications for the latter. If perception is a very simple phenomenon in which objects and events simply impress themselves on the mind by means of sensation, then learning as mere impressing or informing is legitimate. If, however, perception is more complex and less direct than simple impression, then learning can scarcely be simple. The second of these two alternatives, it seems to me, is much nearer the truth than the first.

b. Insight. I accept the explanations of those psychologists who find that in both knowledge and learning the knowing or learning subject discerns patterns of relationship in which items, which may be analytically denoted as separate entities, fall together in a way which "makes sense," solves a problem, or offers some other such resolution. This fitting of things together in a pattern has come to be known as "insight" and concerning it several things can be said. (1) It springs from the active effort of the perceiving subject; it negates passivity therefore in knowing and learning. (2) It is the necessary context for meaning; *i.e.*, detailed entities which comprise an insight pattern may be singled out as components, but they have their significance and meaning only in relationship. (3) While the psychological phenomenon of "insight" will necessarily be involved in the human response to revelation, it is not revelation itself. Insight is a part of the process of human discovery and involves activity on the part of him who has the insight; but it is not the creator of the events to which insight responds with the discerning of meaningful patterns.

c. Conception and its developmental dimension. Conceptions are of course built out of percepts and the increasing fund of empirical experience which we acquire by perception as growth proceeds; more especially in childhood and adolescence, but also in adult life. While there are probably no given conceptions, innate in us, a strong case can be made for native categories or forms which anticipate and make possible the formation of conceptions. The relevant concern in learning is to determine the magni-

tude or complexity of conception for which children and youth are ready at particular stages of development. And this in turn pertains to the building of curriculum. It is legitimate therefore for Christian educators to give full attention to the theological content which is adaptable to respective developmental levels. But this paper so far has suggested at least a broad enough perspective, I believe, of the relation of theology and nurture, to disclose that adapting theology at different levels, while it is a legitimate concern, is only one among many considerations in discovering the continuity between theology and nurture.

d. Communication and its use in symbols. In discussing the nature of the Bible, allusion has already been made to the character of communication and the symbols it uses. By all odds, language is the most prevalent means of communication. But we should not overlook the fact that there are other forms besides words and that language itself is used in different ways or even at different levels. Much of our speech or printed composition is expository, at least to the extent that words are used as signs to refer to something else which they signify. Much word usage is quite the same as mathematical or scientific sign language, except that it is less accurate; *i.e.*, every time a word is used it represents something else.

But there are uses of words in poetry and in narrative in which the words are no longer mathematical symbols, as it were. They are symbols which speak in the same terms as the reality to which they are giving expression. Jesus, I believe, did not use parables only, or even primarily, because men like to listen to stories and by these stories we can smuggle in a truth, or illustrate a point as we say in sermonizing. Rather, he used parables because narrative and metaphor speak truth as sign language cannot. I will not attempt to discuss music and the various forms of art in this connection; but when true to their genius these speak more as symbol than they do as sign.

Now to the extent that these bare implications concerning communication are true, they have a significant import for learning. For learning is not all an affair of acquiring a large vocabulary of signs, and knowing precisely what they represent. It is far more interpretative, far more engaging of the self, and far more a matter of coming to terms with truth after the manner of its peculiar form and essence. Especially is this the case with religious learning or nurture.

e. Learning. Since several allusions to the nature of learning have already been made, these should be brought together now in one statement. (1) Learning has no laws; there is no set of rules or efficient relating of factors which can be regarded as sure-fire procedure. (2) The living community, to which the learner is integral, is the necessary context of learning. In terms of Christian nurture the Christian community is the necessary

context, and from it nurture can not be abstracted. (3) Learning necessarily involves the phenomenon of insight. (4) Learning must lean heavily upon symbolic experience, something quite beyond a pedantry of signs.

But can we be somewhat more explicit than these four characterizations? We will now try, but of course very sketchily. Learning situations are very fluid and the structures by which they are defined are quite intangible. They do not necessarily nor even commonly coincide with the form and duration of formal class sessions. Within them there are tensions which require resolution, the resolving being the core of the learning. However these tensions are not all problems or frustrations. They may as commonly be dialectical, requiring choice between alternatives. And doubtless there are numerous other forms assumed by this movement of tension and resolution.

If this correctly suggests the essence of learning, it is in order to observe that it is more similar to revelation and the response of insight to it than it is dissimilar. And this indicates still another facet of the continuity between theology and nurture.

Some Theological Dimensions of Growth

There is yet very fruitful thinking for someone to do with reference to the theological meaning of growth. One of the chief areas in which psychology has enlightened religious education is that of growth and development. Meticulous studies of how children and youth grow and develop leave those who seek to guide nurture in the church without excuse if they do not try at least to understand the people being nurtured. But important as this is, I would like to propose that there is another significant vantage point from which to look at maturation; it is that there is a theological dimension in growth.

To begin with general questions, Why should men have to grow? Why might we not be born, as it were, ready made? Why must one begin life as a helpless infant, in some small part actually given, but for the most part a given potentiality for something intended, and yet to become, but which we may never be? A somewhat inclusive answer to this question is that selfhood cannot be factory-made and granted to each man at birth as a fully accomplished fact. A self, in order to be a self, must participate in its own becoming. There must be many facets of this necessity. Mention may be made of three.

1. A less important dimension of growth has to do with knowledge, its acquisition and understanding. In earliest childhood we enjoy the freedom and delight of a world of myth and fantasy. Beginning certainly by the pre-adolescent years, this gives way to a factualism in which there is insatiable curiosity about "things as they are" and cause-and-effect relations.

A prevalent question as this factualism comes to have sway is, "Is it true?" which really means, "Is it an actual fact?" As maturity is reached, or certainly as we achieve responsible maturity, if and when we do, factualism may give way to an understanding that truth is more than fact and that it may even be better expressed in myth than by factual description. It may be said that a sensitive adulthood has something in common with childhood without sacrificing responsibility; but at a level at which freedom of spirit and imagination deal with narrative and myth in a kind of "understory" substructure, whereas in childhood meanings in fantasy are more at the "overstory" surface-level of the evident and obvious, if not entirely so.

2. A second significance of maturation is that it provides a progression in which people can grow from dependence to a mature and responsible independence. It is obvious that such a development is impossible unless the self participates in it. No argument is needed to support the observation that we are all born in dependence. We of course remain quite dependent, normally, until late childhood. A marked characteristic of preadolescence is the emergence, a kind of blind feeling of the way, into independence; cutting the parental ties and striving, however circuitously, into independence is a primary task of adolescence, if not the central one. But independence has its aberrations; it may for example become defiant autonomy. And this discloses that this dimension of growth is not simply the movement from dependence to independence. Maturity viewed from any vantage point, and certainly Christian maturity, requires that we correct defiance and sheer autonomy with an independence rooted in the dependence of faith. When Martin Luther, realizing the full extent and nature of his revolt, stood against the authority of the church of his day and said, "Here I stand, so help me God," he was exemplifying beautifully the only independence actually possible to man. When men make declarations as to what they will or will not do—on their own strength, and commonly enough even when they think they have faith—they most frequently fail to come through in the clinches. But when a man has true faith, when he knows that he can trust God and that there is no other basis of confidence beside him, then is the only time that he has a chance of coming through a fiery crisis and realizing that he is a *man*,—and at that point he is God's man. This is the very great strength that the dependence of the baby may become; first a groping or an assertion of independence as opposed to dependence, but if it really comes into full bloom, independence based on trust in God.

3. A third aspect of the theological dimension of growth is the progression from community, through individuality, to individual selfhood in community. Just as we are all born in dependence, so also we are all born in community. Procreation is a communal, not an individual affair; in-

dividual man always gets his start in community. His first consciousness is characterized by the sense of community. Awareness of individuality comes later and with community as its context. But just the consciousness of one's individuality, or the realization of selfhood even, assumed as isolated entities, are not the consummation of this progression. For those who come to maturity, individuality and community come into some kind of healthy balance. Individuality cannot negate community by ego-centrism or selfishness. At the same time the community cannot subvert selfhood by the unchallenged demand for conformity, or by worship of the community, even the church, as though it were God. There must always be room in the religious community for the prophetic voice which occasionally stands over against the community. But if there is maturity, certainly Christian maturity, selfhood and community will come into balance in a healthy and steadfast matrix. First community, then individuality, but finally selfhood in community.

Conclusion

It is now appropriate to summarize very concisely and in so doing to mention specifically the convergences of theology and psychology discussed in this paper, hazarding the danger of being over-simple.

There is a connection between theological inquiry into the nature of man and the psychological study of original nature, selfhood or personality, individuality, and growth and development. Also a theological concern about the nature of the church has some connection with learning, most particularly with nurture in the church.

There is a connection between a theological understanding of revelation, whether by means of the church, the Bible, or the Incarnation and atonement, and the psychological understanding of perception, conception and its development, communication and its symbols, and also with learning.

Growth has a theological dimension. I have tried to indicate why growth is essential to the nature of selfhood, outlining three specific progressions which of course may never come to full fruition, but which in the light of faith should do so.

A Theology for Adults

Six Areas of Practical Concern

By Martin J. Heinecken

A THEOLOGY for today's adult certainly presents us with a hornets' nest of problems, because it presents us precisely with all the peculiar problems of our day: the problem of meaninglessness, the loss of freedom and individuality in the increase of the mass man, the outer-directedness of man instead of his inner-directedness, the I-Thou relation turned into an I-It relation and men manipulating others and being manipulated, the loneliness of people and their inability to communicate with one another, the pace of life that allows for no peace, the brutalities of today's political and economic life that must outrage every sensitive conscience, the anxieties that are multiplying everywhere. How shall a man find peace *and* courage at the same time to keep from cracking up and to play a constructive role in this day when the opportunities for both good and evil are so tremendous? Are the peace-of-mind cults and a much too simple fundamentalism really to be allowed to take over?

We could spend days I am sure on each of the cardinal doctrines of our faith. We could, for example, discuss the question of God's transcendence in relation to his immanence, and how the man of the space age is to conceive of God without doing violence to his so-called scientific integrity. This would have to be done in terms of dimensional beyondness. God's dimension as the Creator is another dimension, as the personal dimension is beyond that of the thing. God is in this personal over-against-ness to the world and this has nothing to do with losing him in the vastness of the universe or having him farther off now than once in a cozy three-story universe. Isaiah was not so naive as that when he stood in awe of the Holy One of Israel. God is nearer to us always than hands and feet, and yet he is hidden absolutely and he makes himself known only in and through the medium of the earthly.

Instead of commenting on every doctrine, however, I have chosen to point up aspects of a few which need stressing.

The Universal Priesthood

First, let us consider some implications of the priesthood of all believers. As Protestants we claim not to be priest-ridden. The validly ordained priest is not the only one who can bring Christ down from heaven. Any man can by proclaiming the gospel bring Christ to his neighbor and

mediate to him the way to heaven. So he possesses the keys to the kingdom. This means that he must be able to bear intelligent witness and to do that he must be informed, serving at the top level of his capacities in the place where he is, in his home, in his profession, bringing his theological insights to bear on that particular situation. Once a man stands on this side of the Reformation he has assumed the responsibility of being a good theologian. This is part of the universal priesthood, and to meet it, adults have not been challenged sufficiently. Who is to blame but Christian educators, if men who are experts in their field, and therefore certainly do not lack competence, are absolutely childish in their theology? We seem to be so worried about the problem of communication that we communicate only what people already know instead of beginning where they are and leading them on from there. Theology to be profound need not be obfuscating. The simplest things are the most profound. The most brilliant mind will not exhaust the possibilities of the assertion that God is holy love, or the mysteries of the incarnation. He ought to be challenged, therefore, in the right way with the whole gamut of Christian doctrine, *e.g.*, the profound significance of the Trinity or the Chalcedonian Christology without simply being told to outrage his intellect to believe that three is one and that in one person two natures are inseparably but unconfusedly united.

But in the final analysis this matter of exercising one's priesthood is something quite different from either giving a learned theological lecture or buttonholing a man and asking, "Brother, are you saved?" He who serves his brother with the gospel serves him with the word of forgiveness. He who has been forgiven knows also how to offer that forgiveness to others. He who has been accepted in his unacceptability will also know how to accept others in theirs. He can be open to his brother, hear his confession, and not only speak to him the word of forgiveness, but also accept him as he is. Where this is done, people are no longer like ships that pass in the night without knowing what is going on inside that dark hull. There is an end of all this polite sophistication, of this playing of a part, of this fencing with words over the teacups, all this artificiality, hypocrisy, and sham, this heart-rending loneliness in the midst of the crowds. Why should the bartender be the only one to hear the confused confession that finally spills out, when no one else is left to listen? We should all be able to speak the truth to one another in love, and we could if we knew how to exercise our priesthood properly. Alan Paton's *Too Late the Phalarope* shows with such deep pathos how tragedy might have been avoided if only that priesthood had been exercised and there had been openness.

True Inwardness and the Courage to Be Different

The Christian is an *individual,* a single, discrete individual standing *before God* alone and answerable to God alone for his faith and his deci-

sions. This is the only real antidote to the menace of the mass man today and the problem of outer-directedness. The Christian must dare to be different and to stand alone. Christians are, after all, a peculiar people who must always somehow be different from the world out of which they have been called. This is true not only in avowedly pagan countries but true also and particularly of so-called Christian countries. Not all who live in Denmark are Christians just because they can show a baptismal certificate and because Denmark is set off in *yellow* in the geography books as a Christian country, as Kierkegaard once said.

The Christian's experience is his own in the strictest inwardness. He cannot contract it by mass contagion nor can he pass it on directly to another. The joy the Christian feels in contemplation of his redemption is an unspeakable joy and it does not help much if his reverence orates in a deep voice for hours at a time expounding this unspeakable joy.

The necessity of doctrinal clarity might seem to mitigate against this kind of individualism. Is not Christianity in its nature totalitarian, requiring rigid indoctrination, absolute uniformity, and no room for subjective vagaries? To this there are a number of answers. For one thing, the point is not so much that Christians should all be greatly different from one another as that they should be different from those who are not Christian. Furthermore, they should hold what they hold from an inner conviction and not because it is the thing to do and they do not want to be left out. Thirdly, it certainly must be said, that even where all Christians accept the same great central affirmations, each individual still has his own experience of them. We may all agree that we see red, but we surely do not all see it the same way. Within the same household of faith there is room for a great variety of theological expression even of the same basic affirmation of faith. Sometimes, of course, such theological expression really indicates a crucial difference, and that is why we still have and must continue to have a variety of denominations so a man can choose where he will stand.

The greatest expression of the Christian's individuality and difference is, however, in the area of his behavior, which is the fruit of his theological orientation. The Christian's behavior does not conform to the generally expected patterns. Jesus appeared as a glutton and a wine-bibber, a friend of publicans and sinners, who did not meet with the approval of the best Jerusalem families. This runs counter to what education generally hopes to achieve; especially where it becomes subservient to the state and educates for the ends the state sets up, the educational procss is believed to be controllable and all people are neatly patterned to the same mould. This sort of thing is known to have happened in the church too.

But the Christian is not guided by a code morality. The higher righteousness which exceeds the righteousness of the scribes and Pharisees can-

not be reduced to a set of rules which need only to be applied. The Christian has no character really, in the sense which the original meaning of this word implies—a rigidly engraven mould of behavior patterns. He does not play a certain fixed role so that everyone can tell in advance what he will do. He has not become congealed and arthritic, but has freedom of movement. It is this sort of freedom the adult tends to lose. The youth still possesses radicalism and flexibility. He gets excited about the evils in the world and wants to do something about them. But as the years come he loses his spirit of revolt and conforms more and more to the *status quo*. He loses his sense of disquiet at the giant agony of the world and resigns himself to the inevitable.

All this points in the direction of a radical individualism, not that of the egocentric individual but of the individual controlled by the mind of Christ, not imitating Christ, but conforming to his mind and will. The true individual is not the one controlled by an alien lord who has no rightful claim upon him. He is not the one, either, who is controlled by his own self-centered self, but by the true Lord of his life, whom to serve is perfect freedom. He will dare to be different.

The Doctrine of Sanctification

Closely related is the Christian's so called growth in grace or, in traditional terms, the doctrine of sanctification. The educational process is sometimes described simply as a process of maturing so that by the time a man has been under its influence for thirty years its task should be largely accomplished. Yet it is trite to say that it is the adults and not the children or the youth who really cause all the trouble in the world and who have all the difficulty in coping with life. Particularly in Christianity it is the adults who are the proud and heartless Pharisees, the smug and intransigent defenders of the *status quo*. Or it is they who after years of sitting in church and innumerable recitations of the creed go miserably to pieces the first time life gives them a real jolt.

Some theologies play directly into the hands of this sort of thing. Once converted, once having come to faith, once having accepted the Christian teachings, a man is in, and all he has to do is to better himself quantitatively. The Christian life is conceived of as a sort of quantitative cleansing through successive infusions of grace in return for attendance at church and performance of other religious duties. By the time you are old enough to be a Sunday school superintendent you are pretty free from spot or stain.

In order to avoid the spiritual pride that results from this it is necessary to stress the fact that Christians are always righteous and sinners at the same time, and that they live only by forgiveness and by daily rebirth.

We are always sinners and, therefore, we must repent of everything we do. Every day a man must be freed from the burden of the past into which he has moulded himself, and really be opened to a new future. This is the only way in which a man can live at peace, without being a Pharisee content with his tithing and overlooking the weightier things of the law.

Only when the past is covered in forgiveness and not just pushed back into the subconscious, can a man really turn to the future and direct all his efforts to that and its still open possibilities instead of trying frantically to make up for a guilt that cannot possibly be atoned for.

Inseparable, however, from the daily forgiveness is the daily rebirth which that forgiveness occasions. The adult dare never forget that the old Adam remains constantly alive in him and the old sinful, egocentric, mistrustful, proud, lustful self is always there and really does not lose his strength with the years. He just changes his tactics. The temptations of the adult are not the same as those of youth. Growing spiritual pride presents the greatest, the subtlest, and the most perverse of all the sins, far more destructive of true life-together-in-love than the gross sins so vindictively and easily condemned. Hence the Christian must be constantly on guard. Only by daily struggle is the Christian life maintained. Luther says it well when he comments on the daily significance of baptism: "It signifies that the old Adam in us should by daily sorrow and repentance be drowned and die with all sins and evil lusts, and a new man daily come forth and arise who shall live before God in righteousness and purity forever.

Labor as Vocation

Fourthly, the adult must have a realistic doctrine of the calling, understanding that his work is part of his priesthood, whereby he serves his neighbor with his gifts, yet without becoming complacent in the maintenance of the status quo.

God has not made all men the same or created them in equality—to distinguish this inequality from the equality which they most assuredly all possess in his love. Inequality is most apparent in the sex differentiation, and this is, therefore, the first calling every man or every woman has, *viz.*, to be truly a man or truly a woman and to serve as such, as husband and father or as wife and mother, or even in the celibate state as a true man or a true woman. Only through this serving with different capacities is a life in mutual dependence, a life-together-in-love, possible.

This is true then also in the economic order with its necessary division of labor, and true also in all life-together where there must be authority, and in entertainment where even the clown in the circus has his part to play.

This is by no means to say that there are to be rigid classes and that a woman's place is strictly in the home, but it is to say that if a Christian is

to operate without a code, if he is to do what love in each situation demands, if he is to resolve the otherwise tragic conflicts of duties in which he inevitably becomes involved when he is guided by a code, then he can do so only in accordance with the demands of his calling. Only so can a Christian have an effective part in this rough-and-tumble world, when he knows that God will cover in forgiveness the sin in which he is involved, if only he is doing that which in the moment neighbor-regarding love requires of him in the place where he is. To be sure this is heady stuff and can lead to the justification of the most conservative as well as the most radical action: on the one hand the banker justifies his robbing of widows' houses as part of his calling, and on the other hand the saintly Dietrich Bonnhoefer takes part in the plot on Hitler's life. This is the chance we take, and he who is motivated by love and uses his brains besides must be trusted to make the right decision.

At any rate, this much seems quite clear. There is no profession or employment that is not involved in the corporate sin of mankind. The money the preacher gets is tainted too; he must often be affable when he would rather "tell someone off" and must often speak out in indignation and wrath when he is inwardly troubled by the beam that is in his own eye.

Yet if this whole doctrine were better understood there would be more Christians in politics, in labor unions, on the stage, in so many areas often considered dubious for Christians because of unsavory associations. This is where a man really needs a good theology, if he is going to assert himself properly. The Christian is always to be *in* the world, but not of it. This ought to set him squarely in the midst of the battle and not in some safe nook on the sidelines. But if this is to happen, there will have to be less fear of keeping one's own precious bit of self-righteousness clean and a great deal more trust in the righteousness of God, more courage to do what love demands while leaving the rest to God.

The I-Thou Relation

Another area of emphasis is that of the I-Thou relation, in the face of the threat of turning it into an I-It relation and simply using the neighbor to one's satisfaction.

In all personal relations there is the temptation to abuse of power. There is really nothing to curb this pride except the realization that the other must be treated as a person. A person is one who is in the image of God, called into being by the Word and, therefore, addressable and answerable to that Word. This means he is not to be pushed around, but always treated as a Thou and never as an It. He is never to be made an object simply to be used. The things that are *at hand* are objects given to us for our use. But persons are not just at hand; they stand over against us in

their own right, as centers of responsibility. God in his dealings with us never uses us. He respects the image in which he made us. He will not push us around, therefore. He will address us only in love, even if it sends him to the cross and breaks his heart. This must form the pattern for all human relations. What God will not do to us, we must not do to each other.

The most disastrous trend of the times is that we live more and more out of that which is under our control and human beings are drawn into that sphere more and more, where men are determined to control their own destiny. So a man must recognize the absolute limitation upon the exercise of his power whenever he is confronted by another *person* who bears *with him* the image of God. *Agape* love must therefore put *eros* love into its proper place. If a man knows what agape is, then he will also know how much he owes to the satisfaction the other gives him, how dependent he is upon him, how he fills up the emptiness of his life and how he could not live without him.

He will have satisfaction, then, in all the good things of life—friends, children, wife. His highest satisfaction will be in God, in whom all his wants are supplied, but he will not ever use God or anyone else just for that end.

Eschatological Existence

Finally, the adult should know what true eschatological existence is. He should have an ever deepening conception of the continuing crisis character of all existence in space and time until time itself is over. This will always be the time of struggle and decision. This is the nature of human existence. Man always rides the crest of the wave of the ever-present moment of decision with the two possibilities of the abyss or the everlasting arms before him. There is no way of evolving out of this. Clock-time is never the savior, not even if it is endless time; only alarm-clock time can save, when the great trumpet sounds and time itself is over and the Lord himself appears in his glory.

Hence a man must have a tragic sense of life, knowing that the threat to his true being is perennial. Life is always insecure and there is, as Tillich puts it, the constant threat of the unavoidable turns of fate and eventual death. There is the constant threat of guilt and condemnation. There is the constant threat of loneliness and meaninglessness. They will never be overcome by evolution but only by ingression—when God meets man in Christ and man becomes constantly "the new being" in Him.

The only life beyond tragedy is, therefore, in the resurrection, not merely the escape of the soul from its prison in the body, but the fulfillment of the total man, and *in addition* the fulfillment of the whole creation, when the time of decision itself is over and all shall see God face to face. Death

is overcome by him who rose from the dead and brought life and immortality to light.

The Christian does not cover death with flowers and sentimental music. He calls it by its right name, the last and bitter foe, but he knows that this enemy too has been overcome. When his conscience accuses he knows that "there is now no condemnation for those who are in Christ Jesus." Loneliness is gone for him who has the eternal companion at his side. This happens in this life by faith, and some day faith will turn to sight.

There is, therefore, to be no false optimism. We remain those on the way. Man is always *homo viator*. Man is always the pilgrim to the promised land with his eyes stretched before and not behind.

But because his hope is in heaven, he has not lost his zest for the now, the ever-present moment before God in which he lives. There must be no false pessimism and no despair of this earth—which is to share in the eventual redemption. Only he who takes this seriously can handle this earth and all its treasures with proper awe and care. We have stressed the I-Thou relation as between persons, when no person is to use another, while we have said that things are at man's disposal. But this needs qualification too. To be sure, the earth is here for man's use, but it is here not only for that. It, too, is to glorify God for ever and ever and is not just the stage, the scaffolding, the scenery that can be discarded when the play is over. Therefore, it too has a claim to be loved for its own sake and not just to be used and exploited. The Christian cannot plunder this planet; he cannot just make it serve his sordid purposes and so turn its beauty into ugliness, just so he can be more comfortable and satisfy his endless cravings with more and more things. He will, therefore, handle every clod of earth, every created thing, the bread and wine of his daily life, with the utmost awe and reverence. His art, his churches, all his buildings, all he creates, because he shares the Creator's creativity, will reflect, therefore, this belief in the new heaven and the new earth. He who looks for his Lord's return in power and great glory will certainly not be found idle when he comes.

An Itch for Heavenly Grass

Modern Man's Need for Christian Teaching

By John L. Davis

TENNESSEE WILLIAMS has a volume of verse which mirrors the dilemma of our time. We are a people beset with doubt, pessimism, fear—a fear too all-embracing for us to pause to recognize, and, therefore, we feverishly keep busy and work and play and chase dollars as no other generation of men. We are a confused and despairful Ichabod Crane pursued by the headless horseman of a deterministic and mechanical universe in which we fear we have no place.

In one of Williams's short poems, *Carousel Tune,* the poet expresses for us better than we can hope to do for ourselves, the contempt we feel when we look into the sociological, political, or philosophical mirrors of our age. The whirling of the carousel and its falsely gay music sing these words to the poet:[1]

> Turn again, turn again, turn once again;
> the freaks of the cosmic circus are men.
> We are the gooks and geeks of creation;
> Believe-It-or-Not is the name of our star.
> Each of us here thinks the other is queer
> and no one's mistaken since all of us are!

When we turn to the calm and confident world of the New Testament, we are at the absolute opposite pole of human thought and way of life. Reflect again on those words of Jesus:

> Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Or, we can contrast the many outpourings of pessimism and despair which we find in contemporary literature with the sure, firm faith of the age of Emerson which probably reached its greatest expression in Emerson's inspired line: We lie in the lap of immense intelligence.

Katherine Merrill, to whom I wish to pay tribute as the teacher who exerted the greatest influence in my own life, told me of the tremendous effect and influence which Emerson was exercising on American youth

1. *In the Winter of Cities,* New Directions Press. Copyright © 1956 by Tennessee Williams. Reprinted by permission of New Directions.

when she was a teen-age girl. Today, there is no Emerson leading American youth—there is the atheistic wing of the existentialists for the cynical and hopeless; and, for many others, idealistic but unanchored thinkers like Bertrand Russell.

Even from the voices of pessimism and despair, however, if one listens carefully or if one catches the speaker off guard or talking to himself, he is likely to hear a whimsical, yearning note such as this that Tennessee Williams injects into a short poem:[2]

> Now my feet walk far and my feet walk fast
> But they still got an itch for heavenly grass
> But they still got an itch for heavenly grass.

If we look only at his pronouncements, Bertrand Russell has been a bitter critic of what he calls the seekers after bourgeois security (which is his explanation of why people still wish to believe in God). But when we listen for the deep overtones in Russell's work, we find that his feet, too, have an itch for heavenly grass. For example, he writes in his essay on "Useless Knowledge": "For those to whom dogmatic religion can no longer bring comfort, there is need of some substitute, if life is not to become lusty and harsh and filled with trivial self-assertion."

Professor Brightman of Boston University makes the following interesting analysis of Russell's inner religious commitments as opposed to his external pronouncements:

> The three fundamental questions of religion remain in a state of dialectical opposition in Russell's thought.
>
> Is there a rational knowledge of value? No, he says in *Religion*: since science is indifferent to value, value norms are unknowable. Yes, his life says. His devotion to social and mystical values, his criticisms of conventional religion, presuppose commitment to known ideals. . . .
>
> Is personality valuable? No, he says in *Religion;* it is an accident in a backwater, unworthy to be the work of a God. Yes, says the Hibbert article and his loyalty to truth and beauty and justice. Unless personality is valuable, all work for peace and moral reforms which (Russell confesses) "involved my whole nature" was aimless and futile.
>
> Is there a God? No, he says in all of his criticisms of religion; an omnipotent being would not have created such a world as this. Yes, is his unvoiced, but empirical answer. His appreciation of the religious sense of mystery and of the life of the spirit, and the need for something more than human are experiences of the divine.[3]

Is the above not a familiar description of the religious philosophy of the average American college professor? He, too, is deeply committed to

2. *Ibid.*

3. Edgar Sheffield Brightman, "Russell's Philosophy of Religion," in *The Philosophy of Bertrand Russell*, edited by Paul Arthur Schilpp, 1944 (New York: Tudor Publishing Company). Used by permission of the editor.

values, moral positions, and personal qualities which he cannot or does not bother to fit into his rational assumptions. The danger of such a situation is that these highly influential men, unlike Russell (who recognizes the influence that his early Protestant education still exerts in his thought and conduct) have become mental and spiritual drifters whose befogged religious state will serve to hand on only a deeper fog to the students they teach until our society is cut off entirely from the spiritual and cultural soil out of which it flowered.

It is not enough to have feet that itch for heavenly grass—it is also essential that one know the road that leads to those vernal meadows.

As one who aspires to be a Christian teacher in a college that aspires to be Christian, I feel that the greatest need of the students who fill our classrooms and who will write tomorrow's poetry, books, and plays and fill tomorrow's political, economic, and humanistic offices, is a solid, intelligent faith in man and in God—in the goodness, beauty, order of our universe, and in the high destiny that man has in it as the creature and child of that God whom Jesus taught us to call "Our Father!"

The Christian teacher's fear, particularly in the past twenty-five years, has been that he will be charged with becoming a propagandist if he shares with his students the great commitments which experience, study, thought and prayer have built in him. Too many times, he has been led into the position of becoming a mere dilettante—supposing that his job as teacher requires him to keep to himself the insights, values, and decisions which give meaning and purpose to his own life and work.

But long ago Alexander Meiklejohn voiced the truth when he wrote that the teacher of great commitments has an obligation to share them with his students. True, he must do this in a framework of Christian humility which leads him at all times to keep before himself and his students what Meiklejohn called "a fine tentativeness"—the idea that tomorrow I may discover new truth which will alter or perhaps change altogether a conviction that I have today. Such a teacher is not saying to his students you must accept this idea because I believe it—he is saying rather: in the light of my reading, observation, experience, and deepest thinking, this is the way it looks to me. How does it look to you? Will you, too, test this concept in every way—find out all you can about it, think deeply about it, question others—then in the light of your thought, observation and reading, make up your mind about it and *act in the light of* your resolution?

Such teaching, I am convinced, is the most truly meaningful experience that a teacher can give his students. He is neither an indoctrinator nor a propagandist since the latter wants action without thought on the part of the individual. The true teacher wants only deep reflection, thorough exploration, and then reflective, self-motivated purposive action!

Some time ago, I was asked to speak to a conference of ministers on the undergraduate education of ministers, and I quickly came to the conclusion that there is no basic difference in the needs of the undergraduate ministerial students from that of the other undergraduates on the campus. All are seekers after knowledge and maturity, and at the college level, one soon comes to see that questions such as the particular field in which the student "majors"—whether it be in religion, humanities, the sciences, or whatnot—is only a peripheral question after all.

The longer I teach, the more I become convinced that it is not a particular grouping of subjects but rather the frame of reference in which subjects are taught that makes the real differences in our lives. At Hiram College, for example, many young people who were going into vocational patterns that did not require mathematics, nevertheless elected to take courses in that area. They said, "We must have a course in Clarke," and they meant just that, for Professor E. H. Clarke introduced them through mathematics and astronomy to concepts and attitudes about life and the world they live in which will affect all the rest of their thinking and living.

King Lear illustrates the point I wish to make about the student's undergraduate education. In no other play has Shakespeare presented evil in such triumphant, all-powerful, domineering form. Two old men, Lear and Gloucester, through reckless folly, turn their backs on loving, faithful children and deliver themselves up, soul and body, to fiendish and degenerate sons and daughters who seem to belong to a species more wolfish and fell than human in nature. Both old men are then rescued, too late for any physical salvation, by their rejected children whose love and constancy have never wavered.

Now, it is possible to take *King Lear* and make it a most convincing argument for the degeneracy and essential depravity of mankind, to make the student see in it confirmation plain as holy writ of the primacy of environment and heredity—those twin bugaboos of modern philosophy—that man is an animal different from others chiefly in the fact that he has the illusion that he is free; that in reality he is bound in the iron circle formed by environment and heredity and that he can never hope to surmount the limitations imposed by that circle. It is indeed the fashion of our period to interpret not only *King Lear* but literature, art, and philosophy in just such terms. We have substituted for the rigid destiny of the ancient Greeks as seen in the myth of Oedipus this new determinism, which is no less enervating and destructive of the best in human thought and hope.

Thus, *King Lear* can become a textbook of despair and defeat—evil triumphant and exulting with only a sidelong sneer for such passé and hopelessly moribund lines as those of Bryant:

Truth crushed to earth will rise again
The eternal years of God are hers;
But evil, wounded, writhes in pain
And dies among his worshippers.

No, here we get the advice to "Let go thy hold when a great wheel runs down a hill, lest it break thy neck with following it." And Lear, looking on the mad, naked beggar whom he encounters in the storm, cries out in his last moments before madness seizes him, "Thou art the thing itself: unaccommodated man is no more but such a poor, bare, forked animal as thou art." In this world, too, the blinded old Gloucester, making his way toward Dover to destroy himself by hurling himself over the chalk cliffs, confirms all by saying, "As flies to wanton boys, are we to the gods, they kill us for their sport."

Goneril, Reagan, Cornwall, Edmond, Oswald—what a gallery of portraits and not enough virtue and decency in them all to make up one average human being!

Such material as this can strike the mind of sensitive, idealistic, aspiring youth with the force of an intellectual grenade—particularly so when it is hurled by a respected college professor. The temptation to play *iconoklastes* to college youth is strong for one may gain in this way an easy reputation for acuteness, unorthodoxy, even prophetic insight with students who are themselves in a period of flux and change and who are being led to examine as never before all the assumptions and values of their lives.

But to deal with a great work of art like *King Lear* in such a manner is to falsify it and to distort and destroy its effect and message. To the gallery of portraits mentioned above—on the opposite side of the room—we must add those of Cordelia, Edgar, Kent, Albany, Cornwall's servant (who gains immortality by one quick act of undemanded bravery and virtue). Their devotion, disinterested service, self-denial, respect for human life, and tender mercy are sufficient certainly to balance and exceed the sum of evil in their counterparts. Who could ask for more than Cordelia's loving ministry to her broken, mad father and the revelation of unplumbed depths of tenderness and compassion as, looking on his face as he sleeps, she asks:

Was this a face
To be opposed against the warring winds?
. . . . . .
Mine enemy's dog,
Though he had bit me, should have stood that night
Against my fire.

The play begins with an old despotic, and power-blinded king, and at once plunges us into a world where men and women lust for power until they are beyond all normal human appeal and motive, but it ends with that

same old king, purified and enlightened by terrible suffering, espousing an inverted scale of values in which all that he had formerly rejected or not noticed at all has now become the pearl of great price. It begins with people selling their souls, families, husbands, friends for power—it ends with Edgar, Kent, and Albany, debating as to which of the three shall assume the helm and hold the ship of state on course; and Albany finally assumes the post only because the other two reject it and duty demands his acceptance.

King Lear plumbs the depths of human experience and character. It is the attitude of the teacher, however, which will largely determine what the undergraduate student receives from it. The choice of subject matter within a liberal arts curriculum, is of little importance, I am convinced, so long as it is approached from the standpoint of its widest implications and relationships and within the framework of a Christian democratic philosophy. Given that, plus high academic standards and deep concern for the individual student as a person, I have no basic fears as to the outcome when good students and good teachers get together on a campus—whether the life goal be teaching, medicine, the ministry, journalism, or some other calling.

It remains for me a fact of the greatest significance that even among the most despairing writers of our period, as also among the most uncommitted of our colleagues on college faculties, we find a yearning desire for faith. Whether it be a Jean-Paul Sartre agonizingly asserting that "existence is prior to essence" and that value is "the call of that which is not yet" or a Bertrand Russell seeking diligently his substitute for dogmatic religion, which he insists we must find to save our lives from selfishness, do we not have a convincing demonstration that if we do not have a faith to live by, we will be forced to consume our lives in the search for it?

This necessity for faith, of course, has given the poets one of their greatest themes—as evidenced by Francis Thompson in "The Hound of Heaven" and George Herbert in "The Pulley," to name only two out of the many. Our Creator has planted deep within us the desire for oneness with him and with all those qualities and values which manifest him to us on every hand; and is it not but another form of recognition of this basic fact in our natures that psychologists and psychiatrists of our times are emphasizing that education must include the emotions as well as the intellect? As Dr. Farnsworth of Harvard expresses it: "Emotional and intellectual maturity are essentially one, in the same sense as mind and body are one." An education that trains only the mind and ignores the demands of the soul of man is at best a truncated, eccentric thing which, lacking a scale of values, can give little guidance in all that makes man's life significant and meaningful.

Perhaps in our turbulent and fearful period it is not possible for the average teacher to enter his classroom with attitudes of confidence and faith. Like Matthew Arnold in a far less disturbing age, he probably feels that the sea of faith, which once lay around the earth like a bright girdle furled, has now retreated down the night winds. Perhaps, too, the fearful gadgets under which we live and the sophistication which science and the proliferation of knowledge have brought now create for him a bewilderment which he cannot cope with. For him, the most that we can ask, perhaps, is that he look into his own heart and respond to the love of beauty, goodness, and truth which induced him to become a teacher of youth.

For the Christian teacher, however, neither gadgets nor sophistication, nor things present nor things to come can separate him from the sure knowledge that we do indeed lie in the lap of immense intelligence and that this universe is not in the hands of chance but in the hands of God, and, therefore, in this atomic age even as in the primitive world of the Psalmist, he can confidently say:

> The Lord is my shepherd; I shall not want.

The Theology of Charles E. Raven

Biblical, Historical, Scientific, and Mystical Dimensions

By James G. Van Buren

CHARLES E. RAVEN was Regius Professor of divinity at Cambridge University from 1932 to 1950. His theology combines a concern for natural science, an interest in New Testament criticism, an awareness of modern psychology and a deep grounding in patristic history, on the one hand, with a sensitive awareness of the meaning of mysticism and of modern life on the other. His writing is readable and lucid, a great novelty in these days when the inability to give clear expression to theological ideas in trenchant English is considered a mark of profundity.

Our consideration of the theology of C. E. Raven naturally divides itself into three sections: (1) his life and work from a biographical viewpoint; (2) his major written works; (3) a summary, under the conventional theological categories, of the salient features of his thought.

The Life and Work of C. E. Raven

Raven was born in London on July 4, 1885, the son of a barrister who had lived in New Zealand in *his* youth. Charles Raven attended Rugby and Caius College, Cambridge, receiving the A. B. and M. A. degrees. During his college days he was quite skeptical and had no intention of entering the ministry for some time, assuming, in a rather hazy way, that he would probably end up a barrister like his father. However, even during these university days he was often deeply moved by the serene beauty of the campus and the Gothic loveliness of the buildings, so redolent of the long history of English culture. These were the buildings and grounds where Wordsworth and Coleridge, Isaac Newton and Cranmer, Milton and Tennyson, had lived and studied, grappling with the long thoughts of youth and the mystic wonder of this intricate and baffling world.

A descriptive passage from his autobiography, *A Wanderer's Way*, reveals his feeling for the beauty of his surroundings.

> If Cambridge has ever been so beautiful, she can seldom have had a more ardent lover. I would take my books of a morning and wander out to the seat beneath the box bush with the wilderness of St. Johns behind it, and in front the line of chestnuts stretching to the willows and the river. Aconites, snowdrops, crocuses, anemones, daffodils, polyanthus, always the banks were bright with a succession of flowers. And always the song of the wrens, and the chatter of the tits, and the tapping of a nuthatch, and the antics of the jackdaws kept me company. And at night,

> when work was over and the time was near for coffee and a friend, there was the Great Court of Trinity, wonderful at all times in the artless perfection of its circuit and the supreme art of its fountain, most wonderful under a veiled moon when lighted windows throw the walls into mystery, and the water murmurs in the darkness.[1]

He was ordained in the Church of England in 1909. He had been helped to a commitment to Christian work by a complex of influences including personal friendships of several men who were admirers of Jesus, though they may not have been strictly orthodox. The literary impulse to this change was initially derived from the writings of G. K. Chesterton. As Raven reports it,

> To me, still smiling sardonically, came the boisterous and brilliant faith of Mr. Chesterton, turning the tables on the heretics and exploding their paper castles with a splutter of fireworks. Hitherto the unbelievers had had a monopoly of wit if not wisdom. . . . Now, with the antics of a knockabout comedian and a shrewd skill with the quarter-staff, a modern Friar Tuck had come roaring to the resuce.[2]

Involved in this change, also, was a religious experience of Raven's best friend from Cambridge whom he had gone to visit during an illness at Stoke-on-Trent, and, as Raven believes, an encounter of both of them with Jesus.

> The day was decisive. He was not alone. Since I had seen him, he had found Jesus, and the effect of the discovery was manifest. . . . There was joy and quiet confidence in his face, purpose in his life, sympathy and strength in all his actions. Jesus was alive and present to my friend as he had been to the eleven in the upper room. He was alive and present to me. I had studied the evidence for the resurrection with an unbeliever's critical scrutiny, and had been persuaded of its validity but not of its consequents. Now I knew. It was not a dream for Saul of Tarsus, nor for a multitude of disciples through the ages. It was no longer a dream for me: for here was the reality of it. Such is the summary of the crucial event of my life.[3]

At once Raven says that he knows the skepticism with which this statement will be met. It will be set down to delusion, imagination, wish-fulfilment, emotionalism, hallucination, or what not. He replies, "I have never tested any event or observation so scrupulously as this, and to me it is as well authenticated as anything else in my life."[4] He says that there was nothing at all of a revivalistic, or emotional nature to account for this, nor anything, "fantastic, abnormal or supernatural about it."[5]

1. *A Wanderer's Way* (London: George Allen and Unwin Ltd., Publishers, 1929), pp. 61, 62.
2. *Ibid.*, p. 74.
3. *Ibid.*, pp. 118, 119.
4. *Ibid.*, p. 125.
5. *Ibid.*, p. 124.

> Two sane and normal young men who have known each other for years, and of whom I at least am quick to detect and resist hynotism or suggestion, talking over past memories and current happenings in a lodging house, without any sort of emotionalism, represent about as strong a contrast to a revival as can well be imagined. We have done the same thing hundreds of times before and dozens of times since; and I cannot detect the slightest difference to mark out this particular occasion except that on it a third was with us.[6]

It is characteristic of Raven that he insists this experience must be tested by the reason of others; he says he really is hesitant even to disclose it because it is the sort of thing that tends to "let loose a flood of puerile ghost stories and unbalanced imaginings."[7]

> I should not dream of urging that the Christian religion stands or falls by the objectivity of such an experience; very many, far better Christians than I, will interpret their knowledge of Jesus in wholly different fashion. Whether they recognize Him, as I am constrained to do, as personally and objectively present, or acclaim Him in the influence of His life and teaching upon themselves may well be a matter of temperament[8]
>
> Yet for those who find Him as He has come to me, the splendor of the discovery can hardly be overestimated. To have known God vaguely but very really in nature and humanity, and then to discover Him translated into a human comrade, is to find awe quickened into devotion and reverence into love. The Eternal may stir me in certain moods and certain elements of my being: only love of person for person can possess me entire.[9]

It should be said that a this very time Raven was engaged in social service work in the slums of Liverpool and was working as assistant secretary for secondary education in Liverpool under the City Council. His hobby was staying up all night to gather moths, which he studied both from the viewpoint of science and aesthetics. In the field of study, he was writing his thesis for the M.A. degree at Cambridge on Apollinarius of Laodicea and was doing an intensive investigation of Mendelism in insects under the impetus derived from studies under the great Cambridge biologist, Bateson.

Before simply recording, in summary fashion, the rest of the data of Raven's life record, it may be well to include one more quotation from *A Wanderer's Way* which gives a clue to his general philosophy of religion. He speaks of the great variety of his life's experiences as schoolmaster, army chaplain, journalist, country preacher, social student, field naturalist, university lecturer, and author. There have been times in all of these walks of life when he has had vivid experiences of the joy of God.

6. *Ibid.*, p. 125.
7. *Ibid.*, p. 130.
8. *Ibid.*, p. 131.
9. *Ibid.*, p. 132.

> The two discoveries that have arranged this chaos in a pattern can be variously described. They are first, the reality and then the universality of Jesus; first the incarnation in Jesus, then the incarnation in the universe; first the discovery of the religion of Jesus, then the discovery that this religion contains and explains, consummates and unifies the whole upward movement of nature and mankind, first the experience of His love to save, then the knowledge that in a myriad shapes, often frustrated, often denied, always imperfectly apprehended, that love is the energy and life of the world.[10]

During one period of nine months while he was a chaplain in France and under heavy fire, Dr. Raven felt the personal presence of Jesus for months.

> If He who was with me when I was blown up by a shell, and gassed, and sniped at, with me in hours of bombardment and the daily walk of death, was an illusion, then all that makes life worth living for me is illusion too; and I can only thank God that in this mockery of existence there has been a dream so beautiful, so realistic, so potent in its effects.[11]

Raven was lecturer in theology at Emmanuel College, Cambridge, 1909-1920. He was a chaplain in the British army, 1917-1918. From 1920 to 1924 he was rector of the church at Bletchingley; from 1924 to 1932, canon of Liverpool and in 1931-32 chancellor of Liverpool. From 1932 to 1950 he was Regius Professor of divinity at Cambridge. He was master of Christ College, Cambridge, 1939-1950, canon of Ely, 1932-1940; and vice-chancellor of Cambridge, 1947-1949. Probably few men have been honored with more lectureships at leading universities than Canon Raven. He was chaplain to George V and George VI and since 1952, has been chaplain to Queen Elizabeth.

Raven's books have issued from various presses for over thirty years, beginning in 1917 with *What Think Ye of Christ?* The record, perhaps incomplete, continues: *Christian Socialism* (1920), *Apollinarianism* (1923), *In Praise of Birds* (1925), *Our Salvation* (1925), *The Creator Spirit* (1927), *The Quest of Religion* (1928), *A Wanderer's Way* (1928), *Christ and Modern Education* (1928), *Women and the Ministry* (1929), *Bird Haunts and Bird Behaviour* (1929), *Jesus and the Gospel of Love* (1931), *Musings and Memories* (1931), *The Life and Teachings of Jesus Christ* (with Eleanor Raven, 1931), *Is War Obsolete?* (1935), *War and the Christian* (1938), *The Cross and the Crisis* (1940), *The Gospel and the Church* (1940), *John Ray, Naturalist* (1942), *Science, Religion and the Future* (1943), *Good News of God* (1944), *English Naturalists from Neckam to Ray* (1947), *The Theological Basis of Christian Pacifism* (1951), *Science*

10. *Ibid.*, pp. 201, 202.
11. *Ibid.*, p. 204.

and the Christian Man (1952), *Natural Religion and Christian Theology*: Vol. I, *Science and Religion,* Vol. II, *Experience and Interpretation* (1953).

Some of the Religious Writings Considered

To give in detail the thought of the several books that we shall consider would necessitate a book in itself. Here we shall outline the contents of some books, give a few provocative quotations from others, and present a more detailed consideration of the Gifford Lectures on *Natural Religion and Christian Theology.*

If one wishes to approach Raven from a more popular and less academic side, one may read *Our Salvation.* This is the stenographic report of his messages during a preaching mission at Cambridge in 1925. Since Raven preaches without notes, these are fine examples of his *preaching* style as contrasted with his mode of presentation as a lecturer. The messages, dealing with the doctrine of the atonement, are fresh, vivid, and intense; they indicate a deep faith in historic Christianity together with an unusual ability to present it in modern, unhackneyed terms.

The Quest of Religion is another "popular" book, which discusses God and man's relation to him in Jesus. Raven indicates that Christian thought has oscillated between the extremes of an unwise emphasis on God's utter transcendence and man's complete sinfulness and of such a stress on man's ability to save himself that God is made "rather an aid to our efforts than the sole source of all our aspirations."[12] The doctrine of the Holy Spirit will help to overcome the seemingly irreconcilable dichotomy of these views. Here it is that we have God, still holy, but at work with and within men who thus are being led from sin to salvation.

Throughout this book Raven is revealed as a militant champion of reason in religion and of individual commitment to Christ as the inescapable starting point for every effort at social reform. "To reform the world by the redistrbution of other people's money, by the education of other people's children, by politics or by eugenics is far pleasanter than to reform ourselves."[13]

However, he also insists that churches must not become so absorbed in the consideration of their own inner life that they fail to "face outward" toward the world which is in need of redemption, holding forth the message of God which is redemptive. He expresses a profound truth, which he takes occasion to refer to in later works, "Healthy organisms are concerned with their ends, not their processes."[14]

Jesus and the Gospel of Love is, in some respects, the most closely reasoned of all Dr. Raven's books, with attention to technical problems of New

12. *The Quest of Religion* (New York: Harper & Brothers, 1928), p. 71.
13. *Ibid.*, p. 82.
14. *Ibid.*, p. 93.

Testament study. Raven approaches his task from the viewpoint of Christian experience, maintaining that "the true defence of Christianity is its interpretation."[15] The book is divided into three main sections: "Of Religious Experience," "Of the Personality of Jesus," and "Of the Experience of Christians." The ideal which Raven has set for himself comes out in his discussion of the aim of theology: to do for our generation what the Greek doctors did for the early church, to construct a Christ-centered scheme of thought to integrate the fellowship and direct the activities of mankind.[16]

After a thorough discussion of the fourth gospel, Raven comes to the conclusion that it was written by the apostle John. For one educated in the "straitest sects" of New Testament critical scholarship to make such a statement twenty-five years ago was revolutionary. Raven's summary statements on this gospel contain words of wisdom and beauty.[17]

Characteristically, Raven lays great stress upon Paul's mystical experience of Christ. This is a genuine and growing likeness to Jesus, seen in the development of Paul's personality as his letters and Acts reveal it. Raven subjects Paul to an anatomizing critical dissection before affirming his central thesis. He asserts that when Paul loses his hold upon Jesus he becomes only a "clever but typical Levantine Jew of the first century." He sees many evidences of Paul's fallibility; therefore it is to the life of Christ in Paul that we must look for the explanation of his stature and his victory. "It is to Jesus that he owes his eternity, from Jesus that he draws his inspiration, in Jesus that he is transfigured."[18]

The Gospel and the Church is one of Raven's most coherent and satisfying books. It contains most of his characteristic "notes," stated with succinct clarity and surpassing charity. The subtitle is significant: "A Study of Distortion and Its Remedy." The emphasis falls on the normative value of New Testament Christianity and a dissatisfaction with denominationalism. The development of the ecumenical movement and the stress on the importance of the apostolic *kerygma*, as developed by C. H. Dodd and others, appear to have influenced Raven's thought.

> The Apostolic age as embodied in the Scriptures is a norm by which subsequent developments must be checked; and the protests of the sects when the churches are false to the standards of their Founder deserve a respect which they have not always received.[19]
>
> . . . . . .

15. *Jesus and the Gospel of Love* (New York: Henry Holt and Co., 1931), p. 17.
16. *Ibid.*, p. 44.
17. *Ibid.*, pp. 227, 228.
18. *Ibid.*, p. 300.
19. *The Gospel and the Church: A Study of Distortion and Its Remedy* (New York: Charles Scribner's Sons, 1940) p. 17.

> Indeed the very core of our problem is the confusion between the dynamic faith of the Apostolic age and the developments, accretions and distortions by which our presentation of it has been affected. The experience on the mission field, where the best evangelists wish to present Christ and Christ alone to their converts, shows how inevitable it is for them to present Him as a Western Sahib, if not as an Anglican or a Methodist.[20]
>
> . . . . . .
>
> We are driven therefore to the conclusion that our question can only be answered if we are ready to take up the task of testing and sifting our institutions by reference to the Apostolic pattern.[21]

In dealing with the preaching of Christ as "the mystery of God" and with the apostolic approach to that fact, Raven asserts,

> The first *kerygma* as it can be recovered from the New Testament is concerned only with the event and its inevitable significance. 'In the fulness of time—and now is the appointed day—God sent forth His Son, born of a woman, born under the Law, to be crucified for our transgressions and raised again for our justification, that in Him we might rise to newness of life.' . . . . Among the perplexities (and perversities) of Biblical scholarship we owe a debt of gratitude to those who have reminded us of this plain announcement.[22]

Raven seeks to show that this primitive preaching is in line with his view of the lack of disjunction between nature and grace, between God's acts in creation and redemption, between human nature and the divine nature. Characteristic is Raven's protest against the severing of nature and history from God. He feels keenly that by looking upon human nature as disgustingly degraded and upon God as unapproachably transcendent, great harm has been done the Christian doctrines of creation, grace and the presence of the Holy Spirit. He quotes in reference to "nature and God" the statement of Clement of Alexandria that we cannot think with shame of what God was not ashamed to make.

In insisting that the natural world is not all evil, not all a habitation of thick darkness, of disease, death, and disaster, not entirely the domain of the devil, not completely the agent of man's dereliction and destruction, Raven strikes a characteristic chime. Yet seldom has he expressed it better.

> The realities unveiled in nature are more plainly revealed in mankind and most plainly in Christ. But it may well be doubted whether the man who cannot find anything worshipful in the lilies or the sparrows is likely to appreciate Him who bade us consider how they grow and

20. *Ibid.*, pp. 18, 19.
21. *Ibid.*, p. 19.
22. *Ibid.*, p. 25.

> assured us that His Father cared for them. Between the natural and the supernatural, between nature and grace, there is no such gulf as tradition asserts. God is Creator as well as Redeemer.[23]

The great secret of community and victory lies in a common loyalty, a common service, and a common love.

We come now to a consideration of five books in the area in which Raven is most fitted by education and special interest to make a unique contribution to contemporary thought—that of the relationship between science and religion. The five books are *The Creator Spirit, Science, Religion and the Future, Science and the Christian Man,* and the two volumes of Gifford Lectures issued under the general heading of *Natural Religion and Christian Theology*. These five represent Raven's thought and study across a quarter of a century.

The Creator Spirit contains the Hulsean Lectures given at Cambridge University in 1926 and 1927 and the Noble Lectures, delivered at Harvard University in 1926. The subtitle is "A Survey of Christian Doctrine in the Light of Biology, Psychology and Mysticism." The book teems with stimulating ideas. "And this, too, is certain. There never yet was a heresy which did not point to a neglect of truth."[24]

Raven believes the universe is so constituted that it is perceived by us in a series of gradations of reality moving from the simple to the more complex. First there are atoms, then molecules, then solids, then life, then mind, then reason and, finally, spirit. We have a "continuity of process and the emergence of real differences" which are said to be "the twin aspects of cosmic history," he quotes, with approval, from Pringle-Pattison's, *The Idea of God*. "From embryo to saint," Raven adds with respect to human life, "is man's Pilgrim's Progress; if we could see it whole and complete we should resolve the antithesis of organism and environment, of nature and nurture, of freedom and determinism, of process and deity."[25]

Raven maintains that the careful, minute, scientific study of nature will give one an increasing awareness, not of mechanism but of meaning, not of mere physical and chemical actions and reactions but a sense of wonder and awe and mystery. This is, of course, felt in some degree by all men, but is especially true for the man who studies the facts of life with open mind and also an open soul.

23. *Ibid.*, p. 181.
24. *The Creator Spirit. A Survey of Christian Doctrine in the Light of Biology, Psychology and Mysticism* (Cambridge, Mass.: The Harvard University Press, 1927), p. 59.
25. *Ibid.*, p. 87.

The marvels of nature are revealed to the painstaking student. There is an inescapable wonder felt by the person who can watch the formation of crystals, or of corpuscles in a drop of blood, or the structure of a coral polyp. It may be said that this is no different from the faith a charcoal burner or peasant may have. The reality and beauty of the wonder felt by "naive perception" cannot begin to compare with that recognition of the work of God to be felt through careful and intimate study of nature. The difference between this disciplined awareness of God's creative activity and that of a mere general "feeling" for the beauty and order of the world Raven compares with the delight of children listening to a cornet player in the street as contrasted with the musical appreciation of a musician listening to Bach.

Raven questions the value of Freudian psychological theories, at least as far as normal people are concerned. He says that to follow their lead is to "import into normal life the characteristics of an asylum and to interpret health in the light of disease."[26] He adds that some psychologists fasten upon pathological cases of mysticism in order to throw discredit on all religious experience, yet *depend* on pathological evidence for the establishing of psychological "laws" relating to normal people. However, Raven does recognize two great contributions this view has made to our understanding of man: the stress on the integration of personality as the ideal to be reached and on the power of suggestion as a means to this end.

The idea of "group mind" which is legitimate in the fields of animal life and human activity is raised to a higher level in the realm of spiritual experience. In the biological realm, flocks of certain kinds of birds change direction as one; a team plays together, "as one man"; so the fusing of people together in worship, and the feeling a speaker in such a meeting has of being the voice of a group and of God rather than of just his own thought, illustrate the principle in the spiritual sphere.

There is, then, an ascending series of revelations of God, to be seen in inanimate nature, in animal life, in human life, and in the worship of Christians. The ultimate unveiling of God is seen, Raven asserts, in the personality of Jesus.

> There is in Him a poise and balance, a sense of wholeness, a raising of all our powers to their highest level, an adjustment within the orbit of a single and consistent self. We see Him as it were in sections: at one time His volcanic energy, at another His superhuman restraint, His shattering severity and His overwhelming gentleness, His dauntless forti-

26. *Ibid.*, p. 142.

> tude and His intuitive compassion, His loneliness and His sociability, His sublimity and His delight in common things. His character seems a series of contrasts: it ought surely to be a jangle of discords. And yet the qualities we analyse and differentiate are in Him united and harmonious; each element takes its fitting place, each is essential to the full-orbed majesty of the whole.[27]
>
> . . . . . .
>
> Yet if we state that in Jesus His individuality as a Man is, in union with God, so complete a personality that He is at once and always both Very Man and Very God, and that He is thus that to which the whole universe aspires, the creature perfectly at one with the Creator, we shall at least bring a measure of consistency into our thoughts.[28]

The climactic knowledge, the liberating vision, for Raven, comes in the mystic sense of oneness with God which occurs in worship, especially in the worship of the Christian community. Here we are truly lifted to a higher level of life where "the burden of this weary and unintelligible world is lifted," when, to continue Wordsworth's memorable words, "We are laid asleep in body and become a living soul." So, Raven educated as he was, in part, according to the most severe canons of scientific materialism, can yet insist, as a Christian: "That a scientific study of reality should neglect or refuse to discuss such matters, would be disastrous. They are a part, to many of us the supreme part, of man's experience; and as such their consideration is inevitable for all students of Nature or of God."[29]

Science, Religion and the Future, a course of eight lectures delivered at Cambridge University, is an admirable summation of Raven's thought. Several of his characteristic ideas find felicitous expression. For example, in underscoring the need of an integrative and "holistic" view of reality, he warns against the peril of analysis.

> In this business of analysis he is exposed to dangers which he seldom fully realises and never entirely escapes. Having split up his object of study—be it water into hydrogen and oxygen or Genesis into J E and P—he assumes first that these sources exactly represent that from which they are derived, and secondly that they are the only stuff that matters. The first assumption involves a denial of the fact of wholeness—the fact that any 'whole' by mere virtue of uniting within itself these analysable factors possesses that which defies analysis. The second denies the fact of novelty—the fact that no one contemplating hydrogen and oxygen separately could recognise them as water; it denies that the parts in union behave differently and are different from the same parts in isolation. A whole in spite of Euclid is greater than the sum of its parts; for in the act of analysis its integrity is destroyed.[30]

27. *Ibid.*, p. 232.
28. *Ibid.*, p. 233.
29. *Ibid.*, p. 243.
30. *Science, Religion and the Future* (New York: Cambridge University Press, 1943), pp. 8, 9.

Some criticisms of "the theology of crisis" appear in this volume. Raven feels that an unreasonable type of obscurantism in theology has delayed and disrupted that synthesis between Christianity and the scientific view that he, and others, have labored ardently and arduously to effect.

Two enemies to such a synthesis between the scientific and Christian views of reality are described by Raven. One is a kind of obscurantism associated with much of the "theology of crisis" which he feels evades the real issues with which theologians must grapple. It seems to be a repudiation of reason and an attempt to bypass questions of date, authenticity, and authorship in the area of Christianity by rhetorical legerdemain. The wrestling of earnest minds with genuine problems relating to the reconciliation of the Christian and scientific world views has been bypassed. The type of thing he objects to most strenuously is "the appeal to the unknowable to explain the contradictory." Raven says many of these people assert "the universe is illogical, Christianity is also illogical: therefore Christianity explains the universe."[31]

The second major trend in thought which inhibits the harmonization of science and religion is a preoccupation with mechanism on the part of the philosophers of science. He is particularly critical of Julian Huxley's seemingly naive reliance on blind chance as the explanation of the universe. Raven cannot so believe and presents evidence from the parasitism of the cuckoo, the egg-laying of the pronuba, and the malaria plasmodium which make the presently observed phenomena almost inexplicable if they have to be conceived of as arising fortuitously by small and random variations. The mechanism of which these writers seem so fond cannot have any meaning except in terms of *purpose.*

The synthesis the world awaits is to be found, Raven believes, in terms of Alexandrine Christology with the thought being emphasized that Christ is not merely the Saviour of men but the key to the redemption, explication, and integration of the entire universe. Salvation involves the whole order of creation which alike owes its origin and its deliverance from sin's bondage to Christ, the Word of God.

The small volume, *Science and the Christian Man,* consists of talks given on the British Broadcasting Corporation, presenting a more popular treatment of the general viewpoint developed in the Gifford Lectures. In this book, Raven states his essentially personalistic view of our knowledge of God through Christ. Jesus is the Perfect Person who reveals all of God to us that we, as limited finite beings, can understand. Jesus represents the culmination of that revelation of God we see in nature and history. "If personal intercourse can only be experienced and never wholly interpreted

31. *Ibid.,* pp. 77, 78.

or described, this highest personal intercourse of man with God cannot be conveyed to us by less than a person."[32]

The Gifford Lectures have a long and honored history in the realm of religious thought. Raven's two volumes produced for this lectureship represent the distilled essence of his thought. The first volume of *Natural Religion and Christian Theology*, entitled *Science and Religion*, is a historical survey of the attitudes of men to God and to nature across many centuries. Its combination of insight into Scripture, theology, and the history, as well as the nature, of natural science make it truly impressive.

Raven recalls many forgotten figures from the history of Christian thought to demonstrate that the interest of Christian thinkers in the revelation of God as seen in nature was a continuing endeavor across many centuries. The idea that God could be known only through special revelation and that the natural world, and normal human life, revealed only evil, darkness and delusion was *not* a concept held by many of the greatest English theologians. Many scientists who did pioneering work in botany, anatomy and other areas, were also devoted Christians. Far from being in continued "conflict" Raven proposes to demonstrate that religion and science were in a state of general synthesis and mutual assistance until the conflict arose over the Darwinian theory of organic evolution.

The experience of prayer shows the method by which man comes to know God. Proceeding from the sense of wonder and unity with which the universe confronts us, we feel the reality of a Being who has created this beauty. The long effort of man from the formulation of fetishes and mythologies to the building of cathedrals has been to express in some concrete way his sense of the reality of God. But the line of progress has been toward the recognition that the deepest values sought, as a result of their expression in the universe and in man, are *personal* values. The result of the encounter which we have with the ineffable can be *shown* in personality better than it can be *said* in symbolism, music, or mathematics.

Human personality is the highest level of approach to the divine; hence a perfect person can lead us to see God with a fullness possible in no other manner. The response we make in worship, joy, humility, and love to such a person cannot be evoked by any lesser object. "Mankind cannot adore or love the Absolute, or the Life Force or the Laws of Nature or Chance any more than it can adore the terebinth of Mamre . . . or the serpent called Nehushtan. Worship and abasement can be quickened into love only as the communion of person with person is established."[33]

Men continually seek to replace reliance on the personal Christ, revealed through the Scriptures, by some legal or metaphysical proposition.

32. *Science and the Christian Man* (London: The S. C. M. Press, Ltd. 1952), pp. 20, 21.
33. *Natural Religion and Christian Theology. Second Series: Experience and Interpretation* (New York: Cambridge University Press, 1953), pp. 60, 61.

They want to standardize, codify and define personal relations, an impossible wish. Thus these false antitheses are offered: either Christ is not divine or he must have all the attributes of divine perfection; either the Scriptures are infallible or they are worthless; either the church is inerrant or it cannot be the divine community; either the elect are certain of salvation or the promises of God are not trustworthy. This is not the way to think of Christianity, insists Raven, if we are to preserve personal devotion to a personal Christ as its core.

The "way of the cross," as dramatized in the death of Jesus, is the way of self-sacrificing love. It reveals in the death of the Son of Man man's nature as sinful and yet in the response of men to this act, man's nature as redeemable. Man is indeed born with a heritage of "dim ancestral lusts," but achieves selfhood by way of temptation, sin, and forgiveness. Thus, through his response to the manifest love of God and his nature as seen in Christ crucified, man, through cooperation with the Holy Spirit, comes to redemption and new life.

God's relation to us is thus that of power conditioned by love. It is not to be visualized in terms of an architect or a watchmaker and their relation to their products, but in terms of *parenthood* and *education.* It is parenthood freed from possessiveness and favoritism and an education for "selfhood, self-sacrifice and freedom."

In the second volume of the lectures the theological implications of the historical and factual material assembled in the first volume are worked out. After his survey of the historical relations between scientific and Christian thought, Raven concludes that most of the recent tensions have arisen from an over-mechanistic, materialistic science and psychology. Two reactions have ensued: (1) an abject surrender of any attempt at teleology and a defense of historic Christian convictions, as in more radical American liberalism; and, (2) a turning away from any attempt at a synthesis between nature and grace, as in neo-orthodoxy.

Raven's views represent the possibility of a *rapprochement* between a biblically, historically, and theologically oriented liberal Christianity and the newer, vitalistic, holistic, and teleologically receptive views current among the philosophers of science. The presentation of these synthetic views in terms of Christian thought is the purpose of the volume entitled *Experience and Interpretation.* Raven drives hard at two erroneous concepts: (1) that man is a mere mechanism, and (2) that there is nothing essentially different about Christianity which should keep it from effecting a vague synthesis with the other world religions to form a kind of philosophical alternative to materialism.

In developing the importance of religious experience as a proof that God cannot be "wholly other" but that man's yearning for the God who

ever lives can only be satisfied by a person, Raven makes more of prayer than in his previous writings.

The work of God is to be thought of in personal terms as to both the creative and redemptive process. He is not a master machinist or a celestial sovereign but a heavenly Father. This involves a grant of freedom through which his children can become sons rather than slaves, even though this involves sin, sundered relations and suffering love.

Considering the relation of God to the facts of human life and of organic life in the world of nature, Raven suggests that "emergent evolution" is really immanent teleology. This differs from the idea that God somehow works upon nature "from outside." The generally accepted views of organic evolution are not inacceptable to Raven except as they are regarded as the result of blind chance. Orderly sequence in the cosmos and continuity and consistency of the development of life are the result of a *creative* process. The ineffable which we encounter in moments of rapture is present in the very texture of the universe and is the principle of its continuity and the cause of the emergence of novelty.

The process of life discloses movement in the direction of the fulfillment of purpose and the development of freedom in earth's creatures. God is not identical with the universe in any pantheistic sense, but is "manifested in its design and is active in its operation."[34] Thus, he is its ground and source.

The three key words to Raven's concept of God's relation to the world of nature are continuity, creativity and design. God is thus the ground of all existence, is manifested in the creation and development of the universe, is uniquely present in the Logos and is now immanent in his creatures. Raven's concluding sentence contains a verse from Romans 8: "for we know that the Universe itself co-operates for good to those that love God."[35]

Summary of Raven's Theological Position

Theology Proper. Raven believes in the reality of God as immanent in the world of time and space and yet as not identical with it. God cannot be fully defined by man because he transcends all human categories. But he exercises creative purpose from within the processes of nature, not as one manipulating strings, like a cosmic puppeteer, from without. Raven believes in the Father, Son, and Holy Spirit as alike divine without attempting to define too closely their exact interrelationship, and being especially concerned to guard against tri-theism. His view is somewhat Modalistic and is one which indicates that the reason we speak of "Persons" in the godhead is because of the nature of our apprehension of them. There are, he indicates,

34. *Ibid.*, p. 144.
35. *Ibid.*, p. 203.

good reasons for the hypothesis that there are "three modes of being in the Deity." This differs from an assertion that there are simply three modes of *manifestation* and is thus nearer the orthodox view.

God's creative activity has functioned within the framework of evolutionary development which, however, has been teleologically oriented and has seen new emergent developments as the result of purposive activity on the part of the Spirit of God. God is known in the beauty and order of the world of created things, especially in human personality and reason, and, above all, in the mystic interplay of the spirit of man with the divine spirit in acts of communion. All creation, as well as the specific acts of Christian devotion usually so designated, is a true sacrament, the outward and visible form of an inward and spiritual grace.

Christology. He believes in Jesus as truly the Son of God and, also, the Son of Man. He is, as Raven asserts several times, not only "Very God" in the Nicene tradition, but also "Very Man" according to Synoptic revelation. He believes Jesus is the perfect person who reveals the aim and end of the whole complex, creative-redemptive process across the ages. Through his Spirit, he still calls men to God, both through the written records and through personal encounter. He has come into being as perfect man that we might come to enter the divine being, becoming partakers of the divine nature through our life in him. Raven's conviction that he has had personal experiences with Jesus has exercised a tremendous influence on all his thought and work.

Pneumatology. Raven believes that here lies the key to the Christian view of God's work in the world, both as the creative and purposive entity within the evolutionary process and as the means by which the Scriptures were inspired and are still inspiring. The Spirit is the means by which there is granted to us fellowship with God in acts of private devotion and corporate worship. The "group mind" in worship is, in its highest moments, the joint participation in the activity of the Spirit of God. When worship approaches being "true" it becomes more and more, worship "in the Spirit."

Anthropology. Of any Calvinistic view of "total depravity" or "human inability" or "original sin" Raven would probably cry, in a rearrangement of the Scriptural phrase, "Be it far from me, Lord!" He does not deny the reality of sin, but believes man can turn to God without special miraculous help. Man partakes of the nature of God by virtue of the creative process. All men, however sensate and earth-bound, have moments of yearning and seeking for God, or at least for some more adequate glimpse of beauty, truth or goodness. This is not just due to human merit, as such, but due to the presence of God *in* human nature. Thus "deep calleth unto

deep" when the divine in human nature sees the divine in the natural world and, above all, in the Son of Man.

Soteriology. Man's relationship to God is therefore basically personal, a kind of spiritual stimulus-response activity and cannot be categorized, standardized, or formalized except in the most tentative and hazardous way. It is thus that all systems" whether metaphysical or legal, sacramental or organisational, fail if they attempt schematically to regularize the divine-human relationship.

Raven believes man is a sinner but that he is a sinner capable of redemption. He is neither a beast in a jungle nor a slightly tarnished angel in "the best of all possible worlds." He is not only drawn to sin but drawn to God. He suffers that through suffering, temptation, sin and forgiveness he may achieve selfhood and, finally, fellowship with and in that God who is his Creator and Redeemer. Sin results because the freedom granted by God has issued in wrong choices, and only suffering love can overcome it. This is the message of the cross.

Ethics. The general emphases of Raven's ethical thought may be gathered, most succinctly, from the last three chapter headings in *Science, Religion and the Future.* These are, "The Intellectual Task: Integrity," "The Moral Task: Sympathy," "The Religious Task: Community." In *The Quest of Religion* he indicates that the "new knowledge" had to be pressed into service so as "to interpret God in a fashion worthy of the art and science and ethics of today."[36] He also stresses the importance of utilizing relevant religious insights in our approach to the social order. "Education, industry, politics, racial and international contacts, in all of these there is the same need for fixed principles, for clear guidance, for a 'new spirit.' "[37]

A complete picture of Raven's thought would not be presented if his uncompromising pacifism were not pointed out. This comes out clearly in his book, *The Theological Basis of Christian Pacifism* where he writes, "Ever since I began my work as a university teacher forty years ago I have been concerned with the relationship of belief to practice, of Christian faith to the problems of individual and social ethics and . . . for the past twenty years I have regarded the particular question of the Christian attitude toward war as the most urgent and representative of these problems."[38]

Raven does not think of pacifism as a special emphasis of "social ethics" but as the natural outcome of his major theological positions. "There is no theology of pacifism or of an other ideology. There is Chris-

36. *The Quest of Religion,* p. 126.
37. *Ibid.*
38. *The Theological Basis of Christian Pacifism* (New York: Fellowship Publications, 1951), p. 1.

tian theology, the interpretation of God's revelation of himself in Christ; and this to me . . . carries with it inescapably the pacifist way of life."[39]

A further statement of Raven's position on war may be found in his paper, "The Religious Basis of Pacifism" in the Oxford Conference volume, *The Universal Church and the World of Nations.*

Ecclesiology. Raven believes in the church as the community of the Spirit, the fellowship of sons through whom true selfhood is achieved in the family of God. He eschews any stress on God's grace arriving exclusively through episcopal ordination or "apostolic succession." Yet he feels at home, himself, in a service of worship made as beautiful as possible by liturgy, architecture and music. This is not, for him, a major item: the Salvation Army brass band or the Friend's austere simplicity and silence may be equally valid channels of worship for other persons.

He has tended to view the sacraments almost with indifference. He speaks feelingly of the sense of God's presence as mediated through *preaching,* but very little about the same sense of spiritual fellowship being experienced through congregational singing, or participation in the Lord's Supper. Some phrases, however, in *Science, Religion, and the Future* reveal that he has come to appreciate the dramatic value of the ordinances of Christ as a means of expressing the truth of Christ crucified and risen (pp. 14, 15). Development of a greater sense of community among all men of good will, especially among Christian believers, is one of the greatest tasks of our time and is the real goal of the ecumenical movement.

Eschatology. Raven is reticent about formulating any conclusions concerning the future schedule of events beyond this mortal scene. He says that it is not his desire to try to be wiser than Jesus in this respect. He does insist on the primacy of the view expressed in the fourth gospel in these matters. For Raven the important thing is that we partake of eternal life *now* when we know "the true God and Jesus Christ whom He has sent." If we possess eternal life, then the mode of its manifestation in the future may be left to that God who, in grace, has given it to us. Surely, the Jesus whom we love and in whom we live will not be different in eternity from what he is in this temporal area in which we know him now. Here he would agree with Browning who wrote in his poem, *Apparent Failure*:

> That, after Last, returns the First,
> Though a wide compass round be fetched;
> That what began best can't end worst,
> Nor what God blessed once prove accurst.

39. *The Cross and the Crisis* (London: The Fellowship of Reconciliation, 1940), p. 1.

A Study of Church Bulletins

A Survey of Intent and Effectiveness

By Louise Moseley

WORSHIP BULLETIN FOLDERS are widely used in Protestant churches. These folders, commonly referred to as "church bulletins," are used in most churches to carry announcements and the order of worship for the Sunday morning service. Many churches produce their own bulletin covers locally, while others purchase art covers from commercial publishers. A third practice is the use of bulletins produced by denominational agencies, with the added purpose of providing an educational piece of literature for Sunday morning worshipers.

As a student in the School of Journalism of Syracuse University, Syracuse, New York, in 1957, I undertook a term project of studying the syndicated bulletins produced and distributed to churches by Protestant denominational agencies and publishing houses. The study was made to find how format, content and usage of bulletins produced specifically for other denominations compared with those produced for my own church body, the Disciples of Christ.

In answer to a questionnaire and covering letter, ten denominational headquarters returned samples of their bulletins and nine sent the information requested. The following agencies and publishers replied:

Methodist Publishing House, Nashville, Tennessee (samples only)
Eden Publishing House (Evangelical and Reformed Church), St. Louis, Missouri
Central Council, Presbyterian Church, U. S., Atlanta, Georgia
United Lutheran Publishing House, Philadelphia, Pennsylvania
Southern Baptist Convention, Nashville, Tennessee
Department of Stewardship and Promotion, Presbyterian Church in the U. S. A., Philadelphia, Pennsylvania
Seabury Press (Protestant Episcopal Church), Greenwich, Connecticut
Church of the Nazarene Publishing House, Kansas City, Missouri
The Moravian Church, Bethlehem, Pennsylvania
The United Christian Missionary Society (Disciples of Christ), Indianapolis, Indiana.

The study was based upon six different issues of bulletins produced and distributed in 1956 and 1957. With two exceptions, these bulletin services offered churches a different issue for each Sunday in the year. Protestant Episcopal folders were designed only for special days, such as

Easter, Palm Sunday, or Christmas. Presbyterian in the U. S. A. bulletins were issued for special promotional days.

Seven of the ten publishing houses regularly offer folders designed for churches of that particular denomination. This is effected through "denominational vocabulary," or by imprinting the denominational name on each bulletin issue. Samples received from the Nazarene, Methodist, and Protestant Episcopal churches could be used in worship by any Protestant group.

The primary function of church worship bulletins is that of a program folder for the Sunday morning service. Denominational publishing houses and national church agencies produce bulletins for additional reasons. The nine publishers who answered my question, "What is the chief purpose of your bulletin service?" responded as follows:

Provide an aid to worship—8
Give information about the national program of your denomination—7
Promote support for some phase of your church's work—7
Aid in teaching church doctrine—4

Observations on Format

On the whole, the sixty bulletins used in this study are carefully proofread and the quality of printing is good. With several exceptions, halftone and duotone reproduction is clear and colors are in register.

Nine of the bulletin services use a standard page size of 5½ x 8½" when folded. Presbyterian, U. S., offers an outsize page measuring 6 x 8¾" when folded. Bulletin editor, Bluford B. Hestir, wrote concerning the size, "You will notice that we are paying for about 12 square inches more space on our sheet than on the usual, since our pages are nearly 9 x 12. This is by popular request, since so much more information can be carried on them. . . . We strive to serve rather than save." Mr. Hestir also explained that his office uses a specially prepared, opaque paper which "now goes by the name 'Presbyterian bulletin paper' on the market."

The matter of stock is important in church bulletins, from a functional standpoint. Most churches run the local order of service and announcements on a mimeograph, using a heavy, oil base black ink. This shows through the best of printing stock. Thus, anything lighter in weight than seventy-pound, opaque offset stock is too thin for the function which a church bulletin must perform.

Body type used by four bulletin editors is a lightface, 12 point Roman, in lines 23 to 27 picas long, or about 60 characters to the line. Thomas Blaine Stanley, in his book, *The Technique of Advertising Production,* sets a standard line length of one and one-half the length of the alphabet, or about 40 characters per line for greatest readability. Tests quoted by

Stanley were concerned not only with reading speed, but with ease of comprehension and perception.

Five bulletin editors use a body type set in 8 and 10 point lightface Roman, lines 23 to 27 picas long, printed in red, green, blue and purple inks. This body matter is not legible by Stanley's standard of measurement, and especially not legible for people who must read in dimly lighted sanctuaries.

The Written Messages

The fourth panel messages, which may be considered chiefly devotional, include meditations on tithing, Christian faith, Christian witnessing; prayers and meditations for special days such as Palm Sunday, Rural Life Sunday or Christian Family Week. Promotional messages carry information about the denominational colleges, missions, youth educational programs, changes in the church year, ministerial pensions, the denominational convention, and interpretations of church doctrine.

Written messages on five bulletins were checked against the readability chart devised by Rudolf Flesch in his book, *The Art of Readable Writing*. One sample was checked from each of the five churches listed below.

Church	*Average Length of Sentences*	*Syllables per 100 Words*	*References to Specific Persons*
Disciples of Christ	21	200	none
Methodist	17	130	none
Baptist	28	160	none
United Lutheran	18	160	one
Presbyterian, U. S.	23	130	none

According to these points in the Flesch formula, the Lutheran bulletin has more human interest through its reference to a particular person. Easiest to read is the Methodist bulletin, and the most difficult, the Disciples of Christ bulletin.

How Church Bulletins Are Used

The total number of churches reported by each denomination in the *Yearbook of American Churches* for 1957, and the total number of bulletin orders reported in answer to the questionnaire, reveal the following percentages of churches using bulletins offered by their own denominational publishers:

Moravian—80%
United Lutheran—64%
Evangelical and Reformed—60%
Presbyterian, U. S.—38%
Presbyterian in U. S. A.—36%
Southern Baptist—21%
Nazarene—14½%
Disciples of Christ—11%
Methodist—no report
Protestant Episcopal—no report.

In answer to the question, "How do your churches use the bulletins?" the nine publishers responded as follows:

Program folder for Sunday worship—9
Parish paper mailed to members—5
Program folder for Sunday evening service—3
Special program folder for banquets, mid-week meetings—1
Mailing piece for shut-ins or non-resident members—2.

Churches whose bulletins were studied for this project reported that they began to offer a church bulletin service in the following years:

Presbyterian, U. S.—1922
Disciples of Christ—1926
Southern Baptist—1926
United Lutheran—1940
Moravian—1942
Evangelical and Reformed—1943
Nazarene—1948
Presbyterian in U. S. A.—1953
Protestant Episcopal—1956
Methodist—no report.

The editor of Presbyterian, U. S., bulletins reported his bulletins reached an "all-time high circulation" in 1956. His report, sent to bulletin users early in 1957, explained that Presbyterian bulletin orders totaled 3,945,000 copies in 1946 and increased steadily each year, to a total of 8,612,900 in 1956.

Disciples of Christ bulletins sold 5,720,000 copies in 1952, and increased steadily to 7,280,000 copies in 1956. Sales of Moravian bulletins rose from roughly 90,000 copies in 1942 to 800,000 copies in 1956. Sales reports were not received from other church publishing houses.

Publishers appear to be guided by the number of colors in cover illustrations when setting prices on bulletins, although the factors of stock and shipping costs also enter into price setting. Churches are charged about 90c per 100 copies for two-color bulletins and $1.75 to $2.00 per 100 copies for four-color bulletins. Southern Baptists offer a folder printed in a single impression on a lightweight enameline stock for 60c per 100 copies. Presbyterian, U. S. makes a flat rate charge of one cent per copy, for any quantity. These bulletins are usually printed in one color, but special issues in several colors are offered at the same one cent per copy rate.

Five publishers answered affirmatively the question, "Do you make a profit from sales of your bulletins?" Two said their prices are held as close as possible to production costs, with no expectation of making a profit. One church agency subsidizes its bulletins as a service to the churches.

Disciples of Christ do not charge editorial staff time to bulletin production costs. Bulletins are edited in the national mission board office, produced and distributed by the church publishing house. Profit accrues to the house, and the mission board contributes staff time as a service to the churches.

Churches are spending thousands of dollars annually on folders for Sunday morning worship programs. I estimate that 8,981 users of bulletins in three church bodies alone, pay nearly three-quarters of a million dollars per year for their denominational bulletins. This figure is based upon total orders, total copies sold, and prices quoted by Disciples of Christ, Presbyterian, U. S., and Southern Baptists. The figure of $650,000 is a small fraction of the amount being spent by all churches for all types of Sunday bulletins.

Questions naturally follow this "mathematical guessing game." What do the churches get for their money? Are publishers providing bulletins that are useful to churches? Are denominational agencies accomplishing their purposes in producing the bulletins?

First, churches receive for their money a program cover already prepared for their Sunday order of service. Moravian, Disciples of Christ, and Presbyterian, U. S., churches must feel that they get value received. Numbers of users have increased yearly over the past five to ten years in these three church bodies.

Reaction of Churches

The impact of a church worship bulletin on an individual worshipper or church group is a matter for conjecture. No known scientific bulletin reader-survey has been made; thus it is difficult to judge what readers get out of cover illustrations and fourth panel messages on their Sunday bulletins. Editors and publishers of denominational bulletins admitted on the questionnaire that they have scant information on bulletin impact.

Impact of bulletin messages and cover illustrations is difficult to measure. One publisher added a marginal note on the questionnaires, "We do not hear of all the results." Several answered the question, "Have your bulletins ever directly influenced any of your churches to take action?" with a question mark, or "don't know."

Of the nine publishers who filled in the questionnaire, five said they had never conducted a survey among their bulletin purchasers, to determine reader interest. Tabulated results of Disciples of Christ and Moravian surveys were supplied for this research project. United Lutheran and Presbyterian, U. S. offices did not have results of their surveys available.

The Disciples of Christ survey was conducted by mailing a questionnaire to all bulletin subscribers. Its purpose was to obtain guidance from users as an aid to planning format and content of future bulletin issues. The Moravian survey was conducted within three selected groups. A sampling of twenty-two bulletins was used for a preference check by 1) members of a long-established local church; 2) a group of denominational leaders and seminary students; 3) members of a newly-formed local con-

gregation. Both surveys showed that people are attracted by color, beautiful outdoor scenes, and Biblical pictures, rather than photographs of people or drawings with a promotional message.

Moravians gave highest ratings to nature scenes, a picture of the head of Christ, photograph of two young people in front of a cross, and a cross with clouds in the background. Disciples of Christ asked for more color, pictures of Christian symbols, nature scenes, "great" religious art, less promotion, and both more and less missionary messages. Difference of opinion on the last point was about evenly divided.

Several Needs in Bulletin Production

As this study has revealed, most of the publishing houses and church agencies whose bulletins were studied are issuing the folders for promotional, rather than devotional purposes. This is justifiable, in my opinion. There is no other reason for denominational agencies to get into competition with commercial publishing houses. As one bulletin editor put it on the questionnaire, "Any bulletin can be bought that will provide an aid to worship." Churches cannot escape the business fact that commercial houses, through greater sales volume, can produce a better quality bulletin for less cost than can be turned out by most denominational offices.

The question, "are denominational publishers accomplishing their purposes of promotion?" could be the subject of another study, conducted as a reader survey among bulletin users.

Some editorial offices must produce their bulletins by dead reckoning, rather than by study of the needs and desires of their churches. This is based on the facts that five out of nine editors said on the questionnaire they have never conducted a bulletin reader-survey, and only three editors said they had any inkling of the influence their bulletins have upon churches. On the other hand, all nine editors said their churches write to them, giving suggestions or criticisms of the bulletins.

There is scant guidance for persons who write copy for bulletin messages. Books on church publicity and writing for religious publications have little or nothing to say about writing, editing, or planning layout for worship bulletins. Principles of writing the essay or devotional meditation and planning pictorial layout can be applied to bulletins. All the same, I would like to suggest that the annual Christian Writers' Conference at Green Lake, Wisconsin include on its schedule some year, a period of guidance for writers of devotional and informational pieces of 150 to 200 words in length, designed specifically for use in church bulletins.

My final judgment in connection with this study is handed down to my own denominational bulletin service—that of Disciples of Christ. On two counts, these bulletins suffer by comparison with the other eight services

reported on the questionnaire. These points are (a) percentage of churches using the bulletins (Disciples of Christ are lowest of the nine reporting publishers); and (b) readability (these are the most difficult to read of five tested by the Flesch readability chart).

Implications of the study for Disciples of Christ bulletins are (a) the need for simplified and personalized writing; (b) the need for a more thorough reader interest survey than we have conducted in former years; and (c) the need for a study of factors of distribution, promotion, and divided loyalty of the church body between two publishing houses.

I expect to deal with the problems of writing and reader interest. These are within the scope of my work in the mission board office as editor of Disciples of Christ bulletins.

Articles on Current Books

New Trends in Preaching

By Waymon Parsons

TRENDS IN PREACHING vary from age to age and from period to period. Are there any discernible trends today that mark a change from the fairly recent past? If books on preaching are any reliable guide, we must answer in the affirmative. While such books may not always be an accurate index to the bulk of current preaching, they generally indicate the direction of any change of trend, and such trends are not long in showing up in the pulpits of our land.

If the books here being noted[1] are typical of the current literature in this field—and a reading of twice this number indicated that they were not only typical, but among the most trustworthy—there has been a marked change of direction and emphasis in preaching over the past ten or fifteen years, a change that has not reached its peak yet and may well determine the major trend of preaching over the next tweny-five years.

It is not possible nor particularly profitable to give full reviews of each of these books; some trends are duplicated in every book, while some of the books emphasize one particular trend or another. We have chosen to list the several trends and to select from each book the evidence which best supports and illustrates each trend.

The Concept of the Ministry and Preaching

History has shown that the prevailing concept of the ministry held in any period has largely determined the forms of preaching in that period. Since this is so, it is most instructive for us to begin with Professor Richard Niebuhr's book on *The Purpose of the Church and Its Ministry.* This book constitutes the first part of a report on an extensive study and survey made by the American Association of Theological Schools as to the aims of theological education in the United States and Canada.

In the light of this survey, Professor Niebuhr makes a careful correlation between the interpretation of the office of the ministry and the nature of preaching. He cites evidence to indicate that we have gone through a rather long period when neither ministers nor the schools that have educated them have been guided by any clear-cut and generally accepted conception of the office of the ministry.

This is in contrast to certain other periods of the church's history when a definite conception of the ministry gave to preachers a sure standard by which to measure and judge their work. In the Middle Ages preachers were guided by the well-defined idea that the minister was a pastoral ruler. Again, the conception of the minister as priest, though supported by the formidable institutional authority of the Roman Church, was the outgrowth of traditional and biblical origins under the influence of historic experiences and needs. In the period of the Reformation there

1. These seven books are listed below. In the text, citations are given by author and page.

was precision in the idea that the minister was fundamentally a preacher of the Word. In the days of Pietism, this idea was modified in the direction of the minister as an evangelist. In such periods the preacher knew what was expected of one who held this office.

After offering a profusion of evidence of the confusion and vagueness that has characterized the modern conception of the ministry, Professor Niebuhr then makes a case for a new conception of the ministry that seems to be slowly emerging in our time. There is a growing resistance to the temptation to allow the office of the ministry to be molded by the prevailing cultural patterns on the one hand, and there is also resistance, on the other hand, to a return to any traditional patterns which do not meet the needs of man today. According to Professor Niebuhr's findings, an unspectacular process of reconstruction has been going on, out of which a new conception of the ministry is being formed. "It is a conception," he writes, "which has not been manufactured in the study, though theologians in their studies have contributed to its development. It has grown out of the wrestlings of ministers with their problems, out of the experiences of the times and the needs of men, yet it has its roots in the Bible and in the long tradition of the church" (p. 57).

At the center of this emerging new concept, according to Niebuhr, is a clearer understanding of the fundamental need of man. This need has been somewhat obscured by theories of man's relation to nature and society that were based on other points of view than those of the Christian faith. As the conception of nature to which man is always related has changed, churches and ministers have often succumbed to the temptation to substitute the needs of man as primarily related to nature for the needs of man as primarily related to God. For others, the great significance of the individual's relation to society meant that the needs of social man were primary. As a result, the traditional work of the ministry in preaching the Word seemed to have little direct relevance to the needs of man so naturalistically or socially understood. The temptation, therefore, was to transform the work of the minister into semiclinical or social service activity and to convert the concept of the ministry from one directed to the needs of man-in-relation-to-God to one directed toward the wants of natural or social man.

In the present shifting from this point of view, the relations of man to nature and society are not ignored or minimized, but his relation to God is seen to be primary and adds depth to his other relations. And as the basic fact of man's existence is seen to be in this divine-human encounter, as man is seen as man engaged in conflict, conversation, and reconciliation with God, as man has been understood as primarily man-before-God, the nature of the ministry has lost much of its confusion, and the preaching of the gospel, instead of being cast into evolutionary and social terms, has become more relevant to the real needs for which it came into being.

Not the Method but the Gospel

Such an emerging concept of the ministry as Professor Niebuhr describes has had its influence on preaching. One clear trend to be noted is a renewed emphasis on the nature of the gospel and a deepened concern with making the gospel the central content of preaching. In former years the chief problem in preaching seemed to be the proper method of presenting the message; today the matter of deepest concern is the message itself.

This increasing interest in making the gospel itself the central theme of all preaching has been treated in a number of recent books. One of the most persuasive is Jesse Burton Weatherspoon's studies in apostolic preaching, *Sent Forth to Preach.*

A less thorough-going but exceedingly helpful volume is *The Way to Biblical Preaching* by Donald G. Miller.

In both of these books, repeated emphasis is placed upon the judgment that the proclamation of the gospel is the only purpose of preaching. For this reason there is repeated condemnation of much of the content of recent preaching as not achieving its true end. Writes Dr. Weatherspoon: "It is not enough to be a versatile scholar, familiar with theologies and philosophies, to be conversant with the problems of modern life, psychological and social, nor to be skillful in the homiletical use of literature. It is not enough that our preaching be religious. Unless the truth of the gospel shines through every device of speech, every particular theme, our perspectives, motivations and ends are perverted" (p. 91).

This gospel, which is the only excuse for preaching, is the message that in Jesus Christ God came into human history, took flesh and dwelt among us, in a revelation of himself which is unique and adequate, and wholly indispensable for man's salvation. Christ becomes God's event, his historic action in man's behalf, and bearing witness to this saving activity of God in Christ is seen to be, not merely as an adjunct, but as a very part of the saving activity itself. The gospel is good news, but even good news is not good news until it is told. Here is the necessity of preaching. It was this consciousness that was upon the apostles. The preaching of the apostles was overwhelmed by the sense of what had taken place, an event almost too good to be true, and they proclaimed it with wonder and enthusiasm. For this reason their preaching had the constant ring and force of fact.

Here, again, an increasing trend in present-day preaching follows this apostolic consciousness of the centrality of the gospel as the climactic event in God's saving activity. There is far less preaching on themes that are marginal and even irrelevant to the gospel. There are far less book reviews, homilies based on current events, and sermons that seek to entertain or edify or moralize on a variety of religious themes. There is a growing appreciation for the fact that Christianity itself is not basically a body of ideas, or a way of looking at life, or a technique for successful or happy living, but that it is basically the wonderful story of what God has done for man that man is incapable of doing for himself, the amazing story of God's redeeming action in Christ.

This trend in preaching today is illustrated by Dr. Weatherspoon in the following quotation from Dr. George Buttrick, who is now helping to educate future preachers at Harvard Divinity School:

> Preaching is not the airing of our opinions on books or history or even on Jesus. It is not a lecture on religion. It is not "the Christian Interpretation of Life." It is not even a homily on the Christian religion. It is . . . the declaration of an Event, without which there could be no Christian interpretations of life. It is not the utterance of our conviction, but of the happening which seizes and seals our conviction. . . . The gospel is the heralding of something already done for men, the annunciation of a fact so staggering in joy that Browning's Cleon had some right to say of the early Christians, "Their doctrines could be held by no sane man." Their preacher is one who breaks in upon his fellowmen crying, "The most wonderful thing has happened!" [*ibid.*, p. 92].

Biblical Theology as Content

Along with this renewed emphasis on the nature and the centrality of the gospel as the preacher's message, or perhaps preceding and preparing for it, is a return to an interest in biblical theology. One of the most trenchant treatments of this trend has been written by Canon Theodore O. Wedel of the Washington Cathedral. He begins his book, *The Pulpit Rediscovers Theology,* with this statement:

> There can be no doubt that ours is an age of glorious theological recovery. The Queen of the sciences is once more on her long forsaken throne. And the proof of our being in the midst of a flowering of theological rediscovery of the wonders of our heritage of Christian faith is nowhere more clearly seen than in the return of interest and understanding of the Bible. . . . Indeed, no formula is more commonly used today to define our theological climate than the phrase "biblical theology." The problem confronting the preacher today is that of appropriating for the nurture of his flock this wealth of fresh theological insight" [p. vii].

Canon Wedel immediately proceeds to help the preacher with this problem of participating in and drawing insight from this "theological revolution of our time." He points out that a gulf has always existed in Christian history between the learned doctors of the schools and the simple preachers of the gospel, that middle-men are always needed to translate theological insight into usable homiletical material. And then he gets on with the task of being just such a middle-man.

The most fundamental change that has taken place as a result of this return to biblical theology concerns the manner in which the role of Christ is understood and preached. There has been a decided shift from emphasis upon Jesus the Example to Christ the Savior, from Jesus the Master of a perfectionist ethics as taught in the Sermon on the Mount, to Christ the Lord as revealed in his death, burial and resurrection. As a result, the trend in recent preaching has been away from ethical idealism and moral exhortation toward a recognition of man's ethical impotence apart from the redeeming act of God through our Lord Jesus Christ.

Canon Wedel has some most uncomplimentary things to say about preaching which stems from what he calls "the heresy of idealism." Such preaching is a long distance from the gospel—in fact, may even be the exact opposite of the gospel, since it leads not to life but to death. Ideals cannot save. They can only damn. In preaching the gospel as an ideal, we have departed from the New Testament concept altogether. To preach the "imitation of Jesus," the "oughtness of idealism," and "salvation by works alone" is to lay weary burdens upon our people and to sentimentalize the whole of the biblical revelation. This is not the good news of the Christian faith that is given to us by way of the Christ of the Cross and the Resurrection.

This argument is also at the center of D. T. Niles' Lyman Beecher lectures for 1957, *The Preacher's Task and the Stone of Stumbling*. Dr. Niles sums up the nature of the preacher's task by quoting from St. Paul: "We preach Christ Crucified." He then goes on to say, "A preaching of God in general would have been more acceptable to his contemporaries as it is more acceptable to ours. But he knew, as we also know, that no such preaching can lead to the Christian faith" (p. 15). This faith comes only in Christ. This is the stumbling stone which men find so difficult. Yet it must always remain the preacher's primary task.

Having described this trend from Jesus the Master to Christ the Lord, we must now notice the beginning of another trend—a growing tendency on the part of both theologians and preachers to welcome a synthesis of these two points of view. The return to biblical theology resulted in many instances in setting up an antithesis between the "Jesus of history" and the "Christ of faith" as if they had to be exclusive terms.

On the one hand were those who resisted the swing toward biblical theology. They continued to emphasize the life and personality and teachings of Jesus, to discount the value of the epistles, and to preach a rather humanistic gospel based upon Jesus as history's greatest example of goodness, moral insight, and spiritual idealism. On the other hand were those who saw value only in the "Christ of faith."

They placed little or no emphasis on the life and teachings of Jesus, and centered their position solely in a theological interpretation that had no historical context in the personal life of Jesus.

Gradually, there has come a reaction to these either-or extremes and a growing appreciation for the fact that neither can do wholly without the other. Perhaps Weatherspoon, in his *Sent Forth to Preach*, states this third view with the most urgency since he roots it squarely in the apostolic preaching.

> It is not enough, to preach a human Jesus, neither is it enough to preach a divine Christ and leave his human face and form veiled. . . . If we begin with history we call him Jesus Christ the Lord; if we begin with theology we call him the Lord Jesus Christ. . . . We must come back to the apostolic preaching. There is no antithesis between the Gospels and Paul. . . . To preach the first-century gospel does not mean that we must ignore the critical historical work of impartial scholars seeking to make clearer the portrait of Jesus [p. 97].

So, as the pendulum has swung from one extreme to the other, we find indications that some are beginning to find neither extreme satisfactory. One may find a most interesting example of this trend toward a synthesis in the recent book, *Preaching the Gospel from the Gospels* by a British scholar, G. R. Beasley-Murray, who argues that the gospel is found, not only in the major events of the life of Jesus, but as well in the teachings and miracles and parables of Jesus. For the most excellent statement of this synthesis, however, we must still rely on D. M. Baillie's discussion of it in his volume, *God Was in Christ*, where he concludes: "It is not the mere picture of the Jesus of history, constructed by historical science, that lays hold of us for our salvation, but the *whole* Christian story, with *both its historical and suprahistorical elements*, which was the substance of the original kerygma: the story of how the Son of God became man in Christ for our salvation" (p. 51).

The Church and the Message

There are two further factors of rather recent development that are beginning to have their influence upon present-day preaching. Neither is directly related to the message of the preacher and yet each has a most fundamental part to play in providing the kind of framework within which all preaching is done. One has to do with the role of the church; the other has to do with the rise of the ecumenical movement. In the deepest sense, of course, these two factors may be closely related.

As far as the responsibility of preaching is concerned, it must be considered significant that there has been an increasing conviction that the church itself is a witnessing community in the world. In this sense the pastor, in his ministering and in his preaching, is not so much pursuing a ministry of his own as he is giving himself to the church's ministry.

> The people to whom ministers are sent are first of all the people of the Church [writes Professor Niebuhr], but the Church is recognized to be the ministering community whose work is in the world. . . . [The minister] can think of himself neither as a parish parson responsible for all the people in a geographic area nor as the abbot of a convent of the saved, but only as the responsible leader of a parish church; it is the Church, not he in the first place, that has a parish and responsibility for it [p. 91].

In his Beecher Lectures, D. T. Niles points up the same concept:

> Let us look at preaching in the context of the life of the Church, to which it essentially belongs. The Church lives by its mission to the world, and both preacher and hearer belong to the Church's life. The Church is not simply a company of

> witnesses; it is itself the witnessing community, so that the witness of the individual preacher must find its locus in the witness of the Church as a whole [p. 110].

It is surely not a matter of mere coincidence that a growing emphasis on this concept has come during the period of the rise of the ecumenical movement. Nor is there any question that both these factors have had deep influence upon the trend of present-day preaching. No writer has dealt with this influence with more cogency than has Truman B. Douglass in his *Preaching and the New Reformation.*

Following William Temple's oft-quoted assessment of the ecumenical movement as "the great new fact of our era," Dr. Douglass deals with the impact of this fact upon today's preaching. He is convinced that no literate minister today can address himself to his work as if the ecumenical reality and spirit did not exist.

> This movement at once influences our preaching and is being influenced by it. . . . If we preachers have any acquaintance with it at all, it colors, enriches, qualifies, reinforces, and in some manner regulates our message. We cannot preach the Christian Gospel as if this encounter with the ecumenical Church had not taken place and had not told us something about what the Church's message is [p. 2].

Dr. Douglass cites the many fruits of the ecumenical reformation which have brought new sustenance and substance to the preacher's task. He believes it has encouraged a theological and biblical study the scope of which has not been matched for range and penetration since the sixteenth century, a work involving such a qualitative array of scholars that it would have been impossible outside the ecumenical context. He contends that this movement has contributed depth and insight to the constant struggle to understand the nature of the church, the nature of the church's ministry, and the nature of the church's message. This struggle is a part of our primary business, and Dr. Douglass insists that "no man has a right to go into the pulpit unless he is bruised from this struggle."

Such, then, are some of the changing factors today that are having some bearing upon the preacher's task and are being responsible for the resulting trends in present-day preaching. To say that they are evident in the majority of the pulpits of our land would not be accurate. But that they are exerting real force in those places where the direction of preaching is largely determined, and are bearing fruit in an increasing number of pulpits across our land today should be evident to the most casual reader in this field.

THE PULPIT REDISCOVERS THEOLOGY. By Theodore Otto Wedel. Seabury Press, Oxford (Toronto), 1956. 181 pages. $3.50.

THE PURPOSE OF THE CHURCH AND ITS MINISTRY (Study of theological education in the United States and Canada). By H. Richard Niebuhr, in collaboration with Daniel Day Williams and James M. Gustafson. Harper and Bros., New York, 1956. 134 pages. $2.50.

SENT FORTH TO PREACH; Studies in Apostolic preaching. By Jesse Burton Weatherspoon. Harper and Bros., New York, 1954. 182 pages. $2.50.

THE WAY TO BIBLICAL PREACHING. By Donald G. Miller. Abingdon Press, Nashville, 1957. vii, 160 pages, Index. $2.50.

PREACHING THE GOSPEL FROM THE GOSPELS. By George Raymond Beasley-Murray. American Baptist Publication Society (Judson Press), Philadelphia, 1956. 127 pages. $1.75.

THE PREACHER'S TASK AND THE STONE OF STUMBLING (Yale Univ. Lyman Beecher lectures on preaching, 1957). By Daniel Thambyrajah Niles. Harper and Bros., New York, 1958. 125 pages. $2.00.

PREACHING AND THE NEW REFORMATION. By Truman B. Douglass (Yale Univ. Lyman Beecher lectures on preaching). Harper and Bros., New York, 1956. 142 pages. $2.50.

Discussion of the Responsible Society

By Lewis S. C. Smythe

THE SOCIAL THOUGHT OF THE WORLD COUNCIL OF CHURCHES. By Edward Duff, S. J. Association Press, New York, 1956. xii, 339 pages. Chart, appendix, bibliography, and index. $7.50.

FATHER DUFF'S book, *The Social Thought of the World Council of Churches,* has received world-wide attention, expressed in many reviews. This is a brief appraisal by means of summaries of some of the more important of these reviews.

The most critical review is that by D. L. Munby, vice-chairman of the working committee of the department on church and society of the World Council and lecturer in economics at Aberdeen University, Scotland. Since this review was published in *The Ecumenical Review* it is perhaps closest to an official reply to Father Duff's study. The most favorable and thoughtful review was that by Michael F. Fogarty in the Roman Catholic weekly, *The Tablet,* published in London. John J. McDonald, S. J., writing in *Theological Studies* called it "the first objective analysis." A very balanced review in the *British Weekly* was by one of the presidents of the World Council of Churches, Ernest A. Payne, general secretary of the Baptist Union in Great Britain.

Even Munby agrees that "A work by an American Jesuit on the social teaching of the World Council is a matter of note, the more so that by its objectivity, fairness and thoroughness it goes far to becoming a standard work on the subject." His criticisms are directed at Part IV, "The Social Policy of the World Council of Churches." First he thinks that Father Duff "rather hurriedly interpolated into a first draft the results of Evanston as they became available." Since the "Preface" was dated Geneva, December 8, 1954, just four months after the Evanston Assembly, this is a tempting explanation. But for the social thought of the World Council, Father Duff had at his disposal the *The Christian Hope and the Task of the Churches.* He had also studied the preparatory steps leading up to Evanston. Consequently, for a book closed four months after the Evanston Assembly, I think he shows very good perspective.

Munby also thinks that Father Duff too easily assumes that the World Council "does not have a common mind about the theological basis of social action" and "that this lack of common basis inevitably involves a different approach to social policy." On the contrary, Munby thinks that "If the body of statements [by the World Council] is seen as a whole, this is a remarkable achievement." I am surprised that in this connection Munby does not mention the "Summary of Achievements" with which Father Duff concludes the main text of the book. Payne refers favorably to this summary and lists all eight points given by Father Duff.

> (1) It has indefatigably asserted the essential dignity of man, . . . (2) . . . that man cannot live for himself alone. . . . (3) . . . that civic responsibilities are an intimate part of that obligation of service. . . . (4) . . . reminded national political authorities and international agencies of the motivation and the existence of programmes of social assistance of crucial importance. . . . (5) It has proclaimed the spiritual solidarity of all mankind, thus challenging the pretensions of absolute sovereignty, the myths of inevitable class conflict and the fears of irreconcilable regional rivalries. . . . (6) It has taught the equality of all men in a common destiny

> and a divinely certified value. . . . (7) It has declared that economic processes and international affairs are neither beyond human control nor are they self-regulatory. . . . (8) It has insisted that the world, despite the perplexities its presents, is not absurd, that human work, though humdrum and unrewarding, is not meaningless, that the life of the meanest individual, especially when forgotten or victimized, has significance" [Duff, pp. 304-307].

The third criticism by Munby is that Father Duff confuses the issue in the Amsterdam report by dealing with its criticism of communism and capitalism in two separate places. But just as most writers leave out the little word "any" when they quote "The end justifies any means," Munby seems to overlook the same word in the Amsterdam report where the Assembly went on record: "The Church should seek to resist the extension of *any* system that not only includes oppressive elements but fails to provide means by which the victims of oppression may criticise or act to correct its." (Italics mine; Duff, p. 245, quotes from *Amsterdam*, p. 79.)

Munby tosses off Father Duff's discussion of the divergent tendencies in the social thought of the World Council on the matter of "an ethic of ends" and "an ethic of inspiration." John Bennett, on the other hand, goes into this issue, first stated by Dr. J. H. Oldham at the Oxford Conference in 1937. Payne thinks that "the declarations on social questions at Amsterdam relied chiefly on an 'ethic of inspiration' but that "subsequent attempts . . . to elaborate what is meant by a 'Responsible Society' move towards an 'ethic of ends.'" John C. Bennett says that American discussion now thinks of this as a contrast between an ethic of "principles" and a "contextual ethic." And he agrees with Father Duff, "There is not much consistency in the way in which individual thinkers relate themselves to these two types of thought."

Bennett agrees with Munby that "Father Duff's chief criticism of the World Council deliberations and reports grows naturally out of his own tradition. He thinks that they are too vague in basic social philosophy and not sufficiently precise in relation to specific problems, especially economic problems. He should recognize that this is inevitable, given the presuppositions of Protestantism." Bennett goes on to remark, "The most difficult problem that we face in the non-Roman churches in the development of social thought is that. . . . there is no universal pattern of adjustment of the claims of both justice and freedom, when there is tension between them, which can form the basis of a Christian economics or a Christian politics." Daniel Jenkins in the *Christian News-Letter* (London) remarks that "So objective is his treatment that the chief bias of the book is American rather than Catholic!"

Philip Mairet in *Theology* (London) said that "the work is admirably done" in all phases of Father Duff's study: the history of the World Council of Churches, its nature and authority, its social philosophy, and its social policy. Considering the divergent views held by its members and the seemingly insuperable obstacles of current political situations, Mairet remarks: "It is really a wonder that conferences between such bodies in such circumstances could ever come to conclusions as significant as those listed in Father Duff's final 'Summary of Achievements.'"

In Geneva I learned that Father Duff had been very industrious not only in going through the mass of printed and mimeographed materials but in conversations with people who were familiar with the work of the World Council in order to check his interpretations with theirs. They agreed with Mairet that "Father Duff has extracted the essential with discernment and competence . . .; he has succeeded in elucidating, to a great extent, the pattern of conflicting tendencies, or emphases, which have recurred throughout the ecumenical debates upon the secular order."

Consequently, I agree with Mairet that "for those who . . . appreciate the worth of Father Duff's initiative . . . it will remain, unless superseded, an indispensable work of reference" for all those who want to know and understand the social thought and policy of the World Council of Churches as it had developed up to December, 1954. Father Duff, editor of *Social Order*, the monthly journal of a Jesuit social research agency in St. Louis, presented this book as the thesis for the doctorate at the University of Geneva, before an examining board consisting of three Protestants under the chairmanship of the General Secretary of the World Council of Churches, Dr. Visser 't Hooft, and it was accepted!

Previous Reviews of Father Duff's Book

1. Annals of the American Academy of Political and Social Science, The, March, 1957, Vol. 310, pp. 240-241, by John C. Bennett.
2. British Weekly, September 27, 1956, by E. A. Payne.
3. Christian News-Letter (London), April, 1957, pp. 47, 49, by Daniel Jenkins.
4. Ecumenical Review, The, July, 1957, Vol. IX, No. 4, pp. 476-481, by D. L. Munby.
5. Indian Journal of Theology, No. 2, 1957, by Leonard M. Schiff.
6. Information Service (National Council of Churches, New York) November 10, 1956.
7. Religion in Life, Spring, 1957, Vol. XXVI, No. 2, pp. 303-305, by John C. Bennett.
8. Tablet (London), January 12, 1957, by Michael P. Fogarty.
9. Theology (London, S.P.C.K.), November 1956, Vol. LIX, No. 435, pp. 465-467, by Philip Mairet.
10. Theological Studies (Baltimore: Theological Faculties of the Society of Jesus in the United States), March, 1957, No. 1, pp. 132-133, by John J. McDonald, S. J.
11. Theology Today, July, 1958, p. 281, by C. Earle.
12. Westminster Bookman (Philadelphia), March, 1957, Vol. 16, No. 1, p. 22, by E. A. Smith.

Book Reviews

Christian Education

TOWARD A CHRISTIAN PHILOSOPHY OF HIGHER EDUCATION. Edited by John Paul von Grueningen. Westminster Press, Philadelphia, 1957. 191 pages. Notes and index. $3.50.

This symposium draws together the principal addresses from a three-day convocation devoted to outlining a Christian philosophy of higher education, which was held at Jamestown, North Dakota, in June, 1955. Three hundred delegates from 58 colleges, seminaries, and universities were in attendance. This volume seeks to present this material as a "single integrated study" under the headings: Theory, Personality, Method and Goals. It will be of most value to persons who determine the policies and priorities of church-related colleges. It will also no doubt frustrate many of them.

This review should perhaps have been assigned to the president of a church-related college and I hope all such hard-pressed administrators will read it. They will find it stimulating and informative. I suspect, however, that many of them will put it down with a sigh, saying: "We would have done many of these things years ago if someone would give us the money and the committed personnel." Or "There is not yet the evidence that a church college such as the one described here could secure the necessary financial support to make it possible for it to survive." What administrator will be encouraged greatly to learn in the chapter on "Administration in the Christian College" that "the pressing and crying problem" is a "theology of administration" which is to say that a Christian administrator "should strive to give . . . teaching staff physically a sense of quiet security and intellectually a sense of adventurous security. Physically and financially this means adequate salaries, good housing, an intelligent system of tenure, and strong retirement program?"

But, then, let's not quibble with the value of the administrator finding one afternoon a week to "wander aimlessly around the campus," or the other practical suggestions of this chapter. There comes a point in every review of a symposium when the reviewer must point out that the articles by different contributors are of different value. On the whole the planners of the conference are to be congratulated upon the choice of subject matter, and the editor of this volume upon its organization.

In the first essay Edward H. Rian, president of Jamestown College says that the place to begin a search for a Christian philosophy of education is in the construction of an epistemology in order to search for a "world view" firmly "founded and built upon the rock which is our common faith." Then Joseph Haroutunian of McCormick Theological Seminary, stimulating as usual, says, "What we need is not more theories of education, but teachers with good sense who are able to make use of the theories that we do have." Good teachers come out of various schools of education. "The important thing is to have a number of intelligent theories of education engaged in fruitful controversy," and the Christian faith can illumine them all.

J. Edward Dirks of Yale Divinity School outlines three historical views on faith and reason, and then discusses a Christian theology of education "which must have at its center a Christian view of the nature of faith," "which must fully recognize the role of reason as the instrument of inquiry," and "which recognizes the inclusiveness of faith, and of reason," and "the inclusiveness of the impact of human sin."

Theron Maxson of the Presbyterian, U. S. A. Board of Christian Education picks up what Dirks said about the foundations of a Christian philosophy of education resting on Christian convictions and on the inescapable community character of education itself, and discusses Christian community and personality. Conrad Bergendoff, president of Augustana College has a chapter on "Christian Personality and Christian Education"; and William E. Hulme of Wartburg Theological Seminary an essay on the "Learner-Teacher Relationship," saying that when such a relationship is a stimulant to growth it is patterned after the redemptive relationship of God to man.

The final sections are "practical." Dean Merrimon Cuninggim of Perkins School of Theology discusses curriculum; Ruth Eckert, professor of higher education at the University of Minnesota, materials and methods; President O. P. Kretzmann of Valparaiso University, administration; Kenneth Brown of the Danforth Foundation, goals; and Elton Trueblood of Earlham College, the marks of a Christian College.

The book is a bargain at $3.50 for those concerned with Christian higher education; and a few church-related colleges which had accomplished what is described here would be a bargain at $350,000,000.

PARKER ROSSMAN
The Divinity School
Yale University

THE LIBERAL ARTS COLLEGE. By George P. Schmidt. Rutgers University Press, New Brunswick, 1957. ix, 310 pages. $6.00.

CONSTRAINT AND VARIETY IN AMERICAN EDUCATION. By David Riesman. University of Nebraska Press, Lincoln, 1956. 160 pages. $2.75. (Also Doubleday, Anchor Book, A-146, @ $.95.)

With the growth and success of an enterprise, the tasks of reassessment and critical review become the more urgent. This certainly applies today to the field of higher education in America. The point of departure for both the historian and the sociologist who prepared these volumes is precisely this. They are fully aware of the opportunities and the dangers of the success of American colleges and universities. The numbers of young people seeking admission to them and enrolling in them dare not make their leaders complacent. Indeed, it brings to mind the wise saying of Bishop Inge, that "nothing fails like success"; or, positively, it should prompt the concern that more young people seek first something abidingly good from their educational careers and not put first the frantic effort of getting into a prestige institution of high reputation.

Professor George P. Schmidt presents a volume devoted to a significant chapter in American cultural history, the chronicle of the liberal arts college from the founding of Harvard to the present day. He gathers up into the over-all picture the diversity which is the liberal educational tradition, giving emphasis throughout to the contributions the church and the Christian tradition have made. Yet, his central focus is clear, namely, the college as a community which evolves an American tradition out of the fabric of classical learning when it is brought into a context of complex modern educational demands. Dealing with the liberal arts

college, he gives central attention to that aspect of our higher educational tradition which has both been most continuous and is today most challenged to keep its identity in an age of technical demands and "the organization man." What he says is significant, therefore, not only to the liberal arts college but to the whole problem of an inherent devotion to humane and liberal learning which is shared, in verying degrees, in many other aspects of the complex modern university.

A more critical scrutiny of the forces which are shaping the patterns of present-day American education is provided by the sociologist, David Riesman. The marks of an imaginative mind and the careful analysis of empirical scholarship combine in these essays and, on page after page, the reader encounters the kinds of generalizations which compress in brief form large trends in the movement of American education. Here, as in the Schmidt volume, one readily sees that, however much a tradition in American higher education has evolved, it is by no means static, but on the move. Riesman's descriptions of this "academic procession" are summarized in such sentences as these:

> American higher education seems to me directionless at the head of the procession as far as major innovations are concerned, in rapid if sometimes contradictory motion in the middle, and lacking in much if any aliveness at the end. . . . Education succeeds in emancipating a large proportion of its graduates from provincial roots, only to tie them the more firmly to the big and more subtly constricting orbits of corporate, academic, suburban, and military organizations. With other graduates, higher education lowers its sights in order to avoid despair, and hoping that some culture will rub off on the denizens in four years, often finds that these are only rubbed the wrong way and come out more anti-intellectual than they went in, and better able to throw their weight around [pp. 51-54].

Wide-ranging and critical as such statements are, they come from a man who sees in the academic processes and patterns he knows so well the kind of rhythm which at the same time keeps the situation open and dynamic.

Prophecies concerning the future of the American academic procession—where it will lead, what it will contain, and who will be in it—are not the particular domain of the kind of scholarship on which such books as these rest. But it is not difficult to sense the fact that both authors write with an eye to the future. That there is a tradition which possesses self-renewing tendencies behind the corporate structures of higher learning both would, it seems, affirm. Yet, there is no tendency here to become romantic and hastily assume that the future will be well for them. Complacency in the midst of success, stagnation in the midst of abundant resources for learning, and relative quiet between academic forces and the urges of society are all danger signals. Discussions of educational philosophy are in no way brought to settled conclusions; the full development of colleges' and universities' capacities for higher learning has not taken place; and, dependable solutions to issues in academic freedom have not been completely worked out. The opportunities and challenges along such lines as these are continually reflected through the pages of these critical volumes.

A rich heritage now alerted within a complex present: this describes the concern of Schmidt and Riesman, as they, with different instruments, take their soundings of the current climate for great higher learning. Both writers, for their preparation, have depended upon extensive first-hand contacts with academic institutions beyond their personal experience. They write out of scholarly research and academic concern. The historian's work is comprehensive and illuminating; the sociolo-

gist's work is, he confesses, exploratory and reflective. Both are valuable commentaries on the role and the task of American education in its cultural context. Both sound an alert in the midst of apparent good health, and they point a thumb back across the procession which leads from Athens and Jerusalem to the present—the procession which has known, and which senses again today, both crisis and promise.

J. Edward Dirks
The Divinity School
Yale University

Religion and Learning at Yale. By Ralph Henry Gabriel. Yale University Press, New Haven, 1958. xiv, 262 pages. Index, notes. $4.00.

Conscience on Campus. By Waldo Beach. Association Press, New York, 1958. xi, 124 pages. $2.50.

Religious life on our American college campuses is a matter of growing concern and interest. In a field where both the quantity and the quality of books is extremely limited, one welcomes the publication of these two well-written books—one in the area of history and the other in the practical area of campus ethical relationships.

Ralph Henry Gabriel in a scholarly well documented volume tells of *Religion and Learning at Yale,* particularly as centered in the Church of Christ at Yale, which celebrated its two hundredth anniversary in 1957. He examines the tremendous influence this church and its preachers as well as the presidents have had on the lives of the many young men who have been students at this great American university. In a detailed, but vivid, way Professor Gabriel describes the many religious conflicts and crises that are a part of Yale's history. He then goes on to discuss the role of religion in the history of Yale's liberal arts program, and finally sets forth Yale's role in the history of religion in the United States. Although the reader is sometimes confused by the author's habit of recounting the events of several years and then backing up to describe those same years in a different perspective, there can be no doubt that Dr. Gabriel has made a significant contribution to our understanding of the history and growth of religion in the United States.

Dr. Waldo Beach is well qualified to discuss *Conscience on Campus.* It is obvious that as a student at Wesleyan and Yale, as college pastor at Antioch College, and as professor of Christian ethics at Duke University, he has gained rare insight into the common ethical problems of students. He has come up with a book that will no doubt be the subject of a great deal of discussion in fraternities and sororities, dormitories and rooming houses, student unions, and church fellowship groups in the months ahead. Wherever there are students, *Conscience on Campus* will have a hearing.

Dr. Beach takes a look at the social whirl, exam panics, vocational uncertainty, fragmented teaching and learning, cheating, sex standards, the lack of concern for other people, seeming unawareness of racial and religious discrimination and all the other social problems that characterize our modern campuses, and then he seeks to point the way to responsible Christian living in the midst of such problems.

He rejects legalism, emotional pietism, and humanitarianism as answers, but rather he submits that the Great Commandment to "Love the Lord thy God . . . and thy neighbor as thyself," is the only authentic Christian ethic for everyday decisions and choices. He points out the relevance of this ethic to the intellectual, social, political, and romantic choices which students must make.

In terse, well-chosen words he shows the way for students to find their own answers, as through their campus ex-

perience they begin to lay firm foundations for moral living and behavior.

In a book written obviously for students—and one that students will no doubt read eagerly—Dr. Beach convincingly demonstrates that right morality is the fruit of right faith. As he well states it, "The kind of moral sensitivity which is steadily alert to human need and which seeks Christian community in all human relations is the spontaneous by-product of a trust which is attached to the God of the Christian faith and which honors him in all things by doing justly, loving mercy, and walking humbly."

JOHN LESLIE SAYRE, JR.
Austin, Texas

CHRISTIAN EDUCATION OF ADULTS. By Earl F. Ziegler. Cooperative Publishing Association by Westminster Press, Philadelphia, 1958. x, 142 pages.

YOUR FAMILY AND CHRISTIAN STEWARDSHIP. By Florence M. Sly. Bethany Press, St. Louis, 1958. xiii, 96 pages. Appendices. $.75.

Coming on the crest of an unprecedented wave of interest and participation in adult education both within and without the church these two books offer valuable assistance to those responsible for planning their church's program of adult education. Dr. Ziegler's book, *Christian Education of Adults*, was written to be used as the text for the Standard Leadership Curriculum course of the same name. *Your Family and Christian Stewardship* by Florence M. Sly is the study guide for a thirteen-session elective course for adult church school classes or study groups concerned with the responsibility of Christian parenthood. Although these books were written to be used as texts for adult education classes they will serve equally well as study and reference material for individuals interested in the subjects with which they deal.

Dr. Ziegler follows the obvious plan of discussing the characteristics of adulthood, the meaning of Christian education, the needs and interests of adults that should be taken into consideration by the church in planning for the Christian education of these adults, the goals for adult Christian education, and practical ways in which the church can program to realize the goals that they have set. A unique contribution is the analysis of the characteristics and differences of the three stages of adulthood. Ziegler describes these three stages as beginning adulthood, continuing adulthood and arriving adulthood and offers concrete suggestions as to how the church can best minister to the educational needs of these three distinct groups.

Perhaps the most valuable contribution is the constant awareness of the author of the spiritual importance of fellowship and the operation of the Holy Spirit within that fellowship. The *koinonia* is described as "the strongest force we know for developing the climate in which education can take place." It is within that fellowship that the Holy Spirit can become operative to help persons in their quest for Christian maturity.

Your Family and Christian Stewardship is a forthright treatment of the responsibility of Christian parenthood. Florence Sly equates Christian stewardship with responsibility before God and discusses the entire gamut of parent-child relationships in this context. The sympathetic understanding and wise counsel of the author in regard to such a diversity of family concerns as the stewardship of time, activity, giving, management, possessions and religion should make it a welcome sourcebook for families seeking to "fulfill the will

of God in relation to the child he has placed in their hands."

JOHN T. HINANT
National Christian Church
Washington, D. C.

A HISTORY OF EDUCATION IN ANTIQUITY. By H. I. Marrou. Sheed and Ward, Inc., New York, 1956. xviii, 466 pages. Notes, references, index. $7.50.

Professor Marrou, I believe, could not write a dull book. His previous writings, such as *St. Augustin et la fin de la culture antique*, are generally very learned but lively and clear, and in the present work his writer's talent is as bright as ever. The translator's English is as lively as Marrou's French.

He divides his subject matter of classical education into three parts: I. From Homer to Isocrates (Hellenic); II. The Hellenistic Age; III. Rome. For the Hellenic period the author has to compress everything into some 90-odd pages. His debt to writers like Werner Jaeger (*Paideia*, 3 vols.) is as great as his handsome acknowledgment of it. But he does not copy. Among the more striking parts are the following. Chapter II, which deals with Spartan education, describes Sparta as leader of Greek civilization till about B. C. 550, after which it becomes a self-isolated totalitarian thing. Marrou writes of it with the modern totalitarian states in mind. Chapter III tackles with candor a more or less untouchable subject in histories of education, that of pederasty. If the Greeks were aware of this unnatural relation between men—and they were aware of it—why do men like Plato seem to approve of it for teacher and pupil? Marrou's efforts to explain it in the light of the aristocratic-warrior beginnings of Greek culture offer much suggestion. Chapters IV to VII take us mainly to Athens where the aristocratic tradition is largely democratized. The school is developed; to athletics is added music (all that belongs to the Muses), including melody, song, dancing, poetry. In the 5th Century come the Sophists who founded higher education. We owe as great a debt—if not greater—to Plato, but this should not obscure the fact that he was largely unfair to the Sophists.

Part Two, The Hellenistic Age, is the most significant part of the book, something of a pioneer effort in its kind. The Hellenistic Age is made to appear really important, and not something of a middle age between Hellenism and and Rome. If ever a civilization was "education-conscious," so to say, it was the Hellenistic. Culture was pursued with a kind of religious devotion. The Hellenic ideal of man in a close society was disappearing along with the free city state (polis), and its place was taken by the ideal of the self-sufficient man. The schools were primary, secondary, and the higher, and in that order of prestige. Rhetoric was the queen of the sciences. More and more education was a "great books" affair. These books were often taught in an uninspired manner—certainly not a characteristic of that age alone—but much of their content and of their style could give tall thoughts and sense of form to the students.

Part Three, which pertains to Rome offers the most difficult problems to the historian of education. The records for the early Republic are sketchy and often vague. Moreover, the Roman had no such clear thinking on what it is to be a man as had the Greek. Then, too, Rome became so deeply dyed by the Hellenistic culture that her own true color is often hard to discern. To complicate matters still more, Christianity, also non-Roman in origin, becomes an increasing factor in the making of what we know as Rome. Professor Marrou is fully aware of all

these difficulties. I do not know how he could have done better than he has, save by devoting at least twice as much space to Rome.

The author does brilliantly with the history of rhetoric. His probing into the rhetorical schooling as preparation for the bar comes from imagination as well as learning (see especially pp. 286-9). The Second Sophistic under the Empire has generally been described as having really nothing to say. Of much in it this is true, but in some of the orators there is much that hovers near philosophy and much that crosses into the domain of social conscience, and as a rule its form makes for good reading. All this had great prestige. The imperial support of professors of rhetoric was imitated in many municipal centers. It is a pity that the schools were generally available only to the sons of the well-to-do. The masses remained untouched. It has been said that the decline of Rome is in part to be explained by the cultural neglect of the masses, and there may be truth in this.

Toward the end there is some discussion of Christianity. Throughout the book there are remarks to show that the author is always reading with one eye cocked on things that may have relevance to Christianity. One should not expect too much from only two chapters, one on Christianity and Classical Education and the other on the Christian schools. So far as they go they provide useful information. A history of Christian education in every period, starting with the beginning, is yet to be written. I mean a history which touches the mark set by Jaeger, and by Marrou (through the Hellenistic Age). This is not to say that Professor Marrou's material on Christian education through the Patristic Age is not of the best in its kind. It is simply too short, and this derives from the author's intention, I take it, to round off the story of Roman education.

QUIRINUS BREEN
University of Oregon

Theology and Philosophy

PLATONISM IN RECENT RELIGIOUS THOUGHT. By Wm. D. Geoghegan. Columbia University Press, New York, 1958. 200 pages. Notes, index. $4.00.

Platonism and classical philosophy generally have had rather rough sledging in Protestant circles the past twenty-five years. Even Christian partisans of Platonism are likely to agree, however, that these attacks have not been without their value. Platonism, it is held, is far more versatile than many of its critics have known, but it is also true that it has facets that its friends have not explored as fruitfully as they might. Moreover, while believing that the church was never wrong in recognizing in Platonism a worthy ally of the Christian faith, such contemporary Christians are also frank to admit that some interpretations and uses of Platonism have obscured rather than illumined the message the church is called upon to proclaim. The real issue, say they, is not whether Platonism has significant elements which the Christian proclamation does not contain, but rather whether a broadly conceived Platonic world view can be useful for the articulation of certain crucial aspects of the Christian faith. It is a matter of "faith seeking understanding," as Christian Platonists from Augustine to the present have been fond of saying.

The present volume, *Platonism and Recent Religious Thought,* is a useful study for the person who has been attracted to this issue, pro or con. Basically, the book is a critical analysis of the Platonism and the religious perspective of six recent thinkers who have been distinctive in this area, namely, Dean W. R. Inge, Paul Elmer More, A. E. Taylor, William Temple, Alfred North Whitehead, and George Santayana. A potential reader might be tempted to purchase the book out of an interest in a summary statement on the thought of certain of these eminent thinkers. In this, however, he will likely be disappointed. Fundamentally, the book is for the reader who has a prior concern with the issue involved; the argument is too succinct, and at times too cryptic, adequately to serve the person who is more interested in the general thought of a Whitehead or an Inge than in the distinctive Platonism of that individual.

Platonism is reviewed in a number of its aspects but one issue in particular receives concentrated attention throughout the volume, namely, the epistemological possibilities of the doctrine of Forms. Much recent Platonic scholarship holds that "Platonism" has not always been true to Plato's deepest thought about the Forms. While it is true that Plato drew a sharp distinction between being and becoming, it is far wide of the mark to conclude from this a type of other-worldliness that leads to disdain for the mundane affairs of this world. Quite the contrary, it is the special contention of a careful scholar like Taylor that the doctrine of Forms represents Plato's urgent concern to set forth an ontology and a methodology that will make possible a realistic and responsible grappling with the world of fact. What we have in mature Platonism is "being in becoming." The implications of this for religious thought can be profound indeed. It means, for example, that a Christian Platonist is not bound to a static type of substance philosophy but may share with contemporary process philosophy a dynamic view of time. This, in turn, can mean a dynamic conception of God and his relation to his world, in short, a dynamic conception of history.

Other perennial issues in Platonic

scholarship also come in for analysis and critical appraisal as treated by the specific thinkers involved. There is the realistic theism of the later Dialogues (e.g., *Philebus*, *Timaeus*, and the *Laws*) as against the strong idealistic strain of the earlier *Republic;* Whitehead and Taylor have most to say here, and both strongly support the realistic position. The monistic versus the dualistic elements in Plato's thought exercise Inge and More greatly, Inge's mysticism favoring the monistic interpretation while More's antipathy for Neo-Platonism makes the dualistic perspective more plausible for him.

Geoghegan presses his six Platonists hard on these various issues. In caustic terms he challenges the competence of both Inge and More as Platonic scholars. "Inge ranks as a minor figure in Christian Platonism. He is neither an original nor a reliable interpreter of that tradition" (p. 33). "As an expositor and interpreter of the religious thought of Plato, More is thoroughly unreliable" (p. 45). Temple is dealt with more respectfully but he too is held to have made little advance in our knowledge of Plato. On the other hand, Temple's over-all grasp of the depth and contemporary relevance of the Christian faith is set forth in very appreciative terms.

But it is Taylor and Whitehead who emerge the least scathed so far as the fundamental Platonic interest is concerned. Taylor is acknowledged to be the most competent of all as a Platonic scholar. Though he occasionally pursues a blind alley, his historical grounding in Platonism is of a high order. But his strength is also held to be his weakness—he tends to be antiquarian. While not without general acquaintance with the contemporary scene, his historical erudition has consumed most of his creative energies. While there is considerable truth in this latter appraisal, some of us who feel indebted to Taylor's Gifford Lectures, *The Faith of a Moralist*, would want to challenge the use of the term "antiquarian." Most, however, would probably be in full agreement with the appraisal of Whitehead: "The originality and depth of Whitehead's discussions of Plato have the merit of rescuing important aspects of Platonism from neglect by showing their affinity with contemporary philosophical conceptions " (p. 119). On the other hand, Whitehead's own genius makes it all too easy for him to make Plato a Whiteheadian. Hence, Geoghegan makes the not uncommon observation that "no one should turn to Whitehead for a reliable historical exposition of Platonism" (p. 119).

Santayana impresses one as being in somewhat strange company in this study. True, he has strong Platonic affinities (the realm of essences, etc.), and, in his own way, represents a sensitive religious spirit. But Santayana holds that Matter is ultimate, indeed makes Matter a surrogate for God. This makes for an "inverted Platonism" which, while often ingenious, hardly conveys the feeling of the authentic Platonic tradition nor of a genuinely commanding religious orientation. But the analysis is intriguing and well worth pursuing on its own account.

Virtually any reader of this book is likely to finish with mixed feelings. He will probably be grateful, as is the present writer, for the great amount of work that has gone into these analyses. The author is alive to the perennial issues in Platonism and has kept a clear head in tracing these issues through a great mass of material as molded by the sharply divergent mentalities of the six thinkers concerned. But the reader is likely also to get impatient with a too frequent resort to cryptic statement in appraisal of men and issues. A couple of chapters setting forth in specific detail the author's own position

on pivotal issues, with documentary grounding in the Dialogues, would give a reader considerably more assurance. Each chapter has its own critical summary, but the basic standpoint of the critique is usually quite vague. One may agree, as does the present writer, with what is usually said in way of critique and appraisal, but he will need to look beyond the present volume for adequate justification for his views.

HERNDON WAGERS
Perkins School of Theology
Southern Methodist University

CALVIN'S DOCTRINE OF THE WORD AND SACRAMENT. By Ronald S. Wallace. Wm. B. Eerdmans, Grand Rapids, 1957. 253 pages. $3.00.

CALVIN'S DOCTRINE OF MAN. By T. F. Torrance. Wm. B. Eerdmans, Grand Rapids, 1957. 183 pages. $3.00.

CALVIN: COMMENTARIES. Library of Christian Classics, Vol. XXIII. Edited and translated by Joseph Haroutunian. The Westminster Press, Philadelphia, 1958. 406 pages. $5.00.

It is a pleasure to review in one article three new and excellent works on the commentaries of John Calvin. To read Calvin is an exciting experience. Perhaps the greatest misfortune that happened to Calvin was the procession of the Calvinists. They are often "frigid," to use one of Calvin's favorite words. Calvin never is.

Both Calvin and Luther were men of large and vigorous mind. Any minister or teacher will do well to read substantial portions of them every year. No one requires you to accept them as gospel. But to wrestle with these men and, as Luther said at Worms, to refute them if you can out of the Word of God, will add theological sturdiness to any man's preaching and throw a clear light on many issues of our own time.

Calvin seems at times to be guilty of intellectual pride. It is important to remember that he lived in rough days. Hesitant or weak men would never have been heard. Yet Calvin shows remarkable evidence of genuine humility. In the preface to his Commentary on Romans, he fears lest he be considered immodest when many excellent men, ancient and modern have written on Romans. He adds that he hopes for the day when Christian writers can agree, but doubts that that time will ever come in this world. "God has in no instance honored his servants with such blessing as to endow them with full and perfect knowledge of every subject; and doubtless his reason for this has been to keep them humble and desirous to keep in communication with their brothers."[1]

Calvin's commentaries were written out of an incredibly busy life. They were for the most part lectures given at the Academy, attended by dozens of Reformed leaders from over Protestant Europe. Students and friends took down the lectures, pieced them together and submitted them to Calvin for his correction before they were published. Any contemporary expositor who works through modern commentaries will often turn to Calvin with pleasure both for his clarity and good writing as well as for his grasp of Biblical teaching.

Torrance and Wallace draw most of their material from the commentaries, although they do quote from the sermons and the *Institutes*. Both books consist largely of quotations from Calvin with enough running comment to connect and clarify. Torrance's book deals primarily with the *imago Dei*, total perversity, and the weakness of natural theology. The book suffers a little from repetition, but the fault is not serious and the arrangement of the material is lucid. Wallace confines himself to the Word and the Sacraments. Torrance is professor of theology at New College, Edinburgh, and

1. Haroutunian, p. 76.

Wallace is a Scottish minister. The two writers are brothers-in-law.

Haroutunian was aided in his work by Louise P. Smith, emeritus professor of biblical history at Wellesley. Haroutunian is professor of systematic theology at McCormick Seminary. He made his own translation from the Latin, grouped around the themes: The Bible, Knowledge of God, Jesus Christ, the Christian Life, Faith, Providence, Election and Predestination, Ethics and the Common Life, and the Church. It is a book of first rate scholarship, not only because the editor is a lifelong student of Calvin and an eminent teacher of theology, but because of linguistic and critical ability as well.

Especially to be commended is the chapter on ethics and the common life, which contains sections on our love of neighbor, the perils of greed, the corruption of human institutions, that are pertinent to our present age and that will surprise and rebuke glib persons whose only information about Calvin's social teaching is the Weber-Tawney thesis. Sample insight: "Why is it that fierce people are so uneasy inside as to be their own disturbers? While they live so turbulent a life, even though they may be lords of the earth a hundred times over, having everything, they possess nothing."[2]

Wallace's treatment of the doctrine of the Word proceeds from Calvin's assumption that there is a wide gulf "created on the one hand by the holiness and majesty of God and on the other hand by the sinfulness and feebleness of man. . . . God, in revealing Himself to man, has to transform Himself by covering over that in Himself which man by reason of his sinfulness cannot bear to see, and by modifying that in Himself which man's mind is too small to grasp."[3] The signs in the Old Testament and the sacraments in the New Testament are God's gracious provision that shields us from a destructive knowledge of God as he is in himself and yet reveals what is necessary for our salvation. Through the Word God thus both reveals and veils himself. This principle holds in God's Word in Jesus Christ. John's gospel asserts that the Word was made, not man, but flesh. When the Bible speaks disparagingly of man it calls him "flesh." Thus God revealed himself and veiled himself in Jesus Christ who took upon him the frailty of human nature.

From this high doctrine of the Word there follows an equally high estimate of the Bible and of the office of preaching. God's Word is spoken through the ministry of the Word and this solemn responsibility rests upon the minister. Yet neither the scriptures nor the preached Word are able to reach and to save sinful men without the healing work of the Holy Spirit.

Both in the signs of the Old Testament and in the sacraments of the Church, it is the Word that gives life and power. Calvin had a high doctrine of holy communion and of baptism, yet neither avails unless the Word is heard and accepted through the sacraments.

Torrance makes much of Calvin's doctrine of the depravity of the human mind. Some light is left and occasional "sparks" appear, sufficient to leave man without excuse before God, but not sufficient to afford any reliable knowledge of God by natural light. But if enough light is left in our defaced *imago Dei* to render us without excuse, would it not also suffice to give us some knowledge of God? And when Calvin speaks with contempt of the human mind, and the "abyss" and "labyrinth" in which it flounders until illumined by grace, we object. When

2. Haroutunian, p. 337.
3. Wallace, pp. 1, 2.

Calvin goes on to say that the light that is in man is turned into darkness and that the truth is held down in the form of falsehood, we think of honest, humble and brilliant minds in science and philosophy and we say, "Calvin, you are mistaken."

Yet Calvin treated philosophers with respect and had a high regard for the science of astronomy. And for Calvin, unless our secular understanding leads us to a knowledge of God, it has missed the crucial point. Without God, human understanding is vanity.

Torrance has an interesting thesis that the *imago Dei* in man is never a status, never permanent, but always a dynamic relation and depends upon the daily gift of God's grace.

To spend time with Calvin's commentaries will open many windows on a wide variety of texts and help to make a man a biblical, that is a genuine, preacher.

J. Harry Cotton

Wabash College

Christ in Our Place. By Paul van Buren. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1957. xiii, 152 pages. Index, bibliography. $3.00.

This book on Calvin's substitutionary doctrine of the atonement is by a young Episcopalian, now assistant professor of systematic theology in the Episcopal Seminary of the Southwest, Austin, Texas. It was written as a doctoral dissertation at the University of Basel under the tutelage of Karl Barth.

It is an excellent piece of scholarly writing on a subject which, though central to Calvin's thought, has received far less attention than most angles of Calvin's theology. The author has combed not only the *Institutes* but Calvin's many *Commentaries* on the books of the Old and New Testaments, and much of the book consists of aptly chosen quotations from Calvin's own words, rendered in the author's translation. These quotations appear in a running summary and exposition of Calvin's thought, interspersed with criticism modestly put in the form of questions.

On the whole, the author is favorable to Calvin's point of view—more so than I can be on the basis of Calvin's own words—but he by no means accepts it without challenge. Some of these divergencies will be noted presently, after a look at the general structure of thought that is presented.

The subtitle of the book is "The Substitutionary Character of Calvin's Doctrine of Reconciliation." The author uses the term "reconciliation" more broadly than Calvin to cover the entire field of the Incarnation, the life and death of Christ, and the work of the Holy Spirit. Accordingly, the book falls into three parts, the first dealing with the Incarnation (Christ's union with our human nature), the second with the atonement (the focus of "Christ in our place") and the third with incorporation (the subjective side of reconciliation through our incorporation into Christ). Quite properly, the author sees that these are three aspects of one great event, for the Atonement becomes a barren and abstract doctrine when viewed in dissociation from what came before it and must follow from it. The person and the work of Christ are inseparable.

Certain questions, centering mainly in the person of Christ, persist throughout the entire structure of Calvin's thought on this theme. There is, first, Calvin's insistence that it is only in Christ's human nature that he suffers and dies in our place, his divine nature being impassible. This human nature, voluntarily assumed with all our physical frailties and also "the feelings of the soul, such as fear, sorrow, the dread of death" is like ours in all but one respect—it is not *fallen* na-

ture. The author suggests that this is a very significant difference, implying less than full involvement in our human plight and therefore calling in question the voluntary nature of Christ's substitutionary death for our redemption.

In its central features, the author appears to go along with Calvin's (and the traditional) view of Christ's acceptance in our stead of the just punishment of our sin. Christ is our surety and substitute who has purchased our forgiveness by offering himself up as a sacrifice to make satisfaction for our sins. The author shows clearly how Calvin's forensic view of Christ as substitute carries over into the sacrificial view of Christ as both priest and victim. He tries to defend Calvin from the implication that in this doctrine an angry God is exacting his pound of flesh, the payment of which is necessary to appease his wrath. How successfully, the reader must judge according to his own presuppositions.

The third section of the book traces Calvin's views of justification, sanctification and ecclesiology as it deals with the incorporation of the forgiven sinner into Christ and into his body, the church. Here the doctrines of predestination and election inevitably appear, and the author significantly points out that Calvin's view of the church puts too much stress on the "special privilege above the whole world" which it has received and not enough upon its mission to the world.

The net result of my reading of the book has been to make me rejoice in a freer climate of theological opinion, in which one may believe in both the judgment and the mercy of God and in the saving work of Christ our Redeemer, without having to accept Calvin's tortuous argument. But to disagree, one needs first to understand, and this the book helps one significantly to do.

GEORGIA HARKNESS
Pacific School of Religion

THE CHURCH, AN INTRODUCTION TO THE THEOLOGY OF ST. AUGUSTINE. By Stanislaus J. Grabowski. B. Herder Book Co., St. Louis, 1957. xii, 691 pages. Indices. $9.50.

Theory as to the nature of the church is implicit in all discussions of church reunion. Too often this implicit theory is not brought into focus by explicit articulation, or if articulated it too often rests on an inadequate concept of the church. Fr. Grabowski's book is a helpful corrective on both counts. Approaching St. Augustine as Christianity's greatest "doctor of ecclesiology," Grabowski seeks to articulate and systematize Augustine's thinking about the church and at the same time to recommend its conceptual richness in terms of balance, proportion, and scope. In fact, Grabowski sees in Augustine's doctrine a meeting ground to which both Catholics and Protestants would do well to retrace their steps in order to rediscover the nature of the church.

Fr. Grabowski sees the Reformation period as a time when Augustine's balanced view of the church was thrown into imbalance in two opposite directions. Augustine had maintained in fruitful interplay two aspects of the church: the *catholica* and the *corpus Christi*, in other words, the visible juridical institution and the invisible mystical body. But the Protestant Reformers overemphasized the latter of these two elements, while Catholics in a defensive reaction overemphasized the former. One of the chief problems with which Fr. Grabowski wrestles is that of how sinners can belong to the mystical body. Can a grievous sinner belong, in any way whatever, to the mystical body of the church, that is, to its communion of life-giving grace? Repeatedly Augustine says that the sinner is not a real and living member of the body of Christ because he has not the indwelling Holy Ghost. But Fr.

Grabowski points out that this negative way of stating the matter arises in polemical controversy and must be integrated with other statements wherein Augustine includes sinners in the mystical body—includes them, but according to a different kind of membership; they are said to adhere to the mystical body as infirm or dead members of it, in contrast to the body's living members; or as tumors in it, as compared to the body's healthy organs; or as dwellers inside the mysical temple, although themselves not the only stones which *form* the temple. Moreover, during the course of time, members may undergo either a conversion or a falling away within this body; a dead member may become a living one, or vice-versa.

Thus the mystical body, like Augustine's "city of God," is a salvation-bringing kingdom in history and as such is in continual formation; on earth it is a *corpus verum atque permixtum.* A spiritual body which is yet involved in nature and conditioned by time, it is in process of journey toward its goal, that heavenly state where only the predestined, those who persevere in the good, will at last form the celestial church. But during the journey the mystical body's members coincide with the membership in the external visible church. The external church, Grabowski explains, denotes an institution having as its object to produce through its sacraments fruits of sanctity; the mystical body denotes an organism living in faith, hope, and charity; but both institutions and organism *connote* each other as aspects of one and the same church. In neither aspect of the church is the sinner a member in the full sense, because the purpose of the church's existence is not fulfilled in him; yet by his adherence to the external church he is loosely bound to the mystical body which carries the power for fulfilling the institution's goal.

So far, it seems to this reviewer, the exposition is very enlightening. What somewhat disappoints, however, is Fr. Grabowski's not carrying the logic of this argument with equal rigor into the question of the status of schismatics and heretics. If, as he has argued, sinners are in some sense members of the church in its two aspects, institutional and mystical, then why not schismatics and heretics too *in some sense?* If the theoretical problem in the case of grievous sinners is, as he believes, merely that of understanding *how* or *in what manner* these persons nevertheless "belong," why not extend the inquiry into clarifying how or in what manner schismatics and heretics may be said to belong? On this front Grabowski retires with the statement that Augustine leaves "almost unexplored" the question of the relation to the church of those who are heretics and schismatics in good faith (p. 248). But in that case, how can it be said flatly that they "do not belong to the one Church of Christ" (p. 244)? True, a moment later Grabowski qualifies by adding that Augustine does seem to imply that some schismatics could be "outside the visible Church and yet belong, in some manner or another to that Church, which is the mystical body" (p. 247). Ought not a qualification so crucial as this one receive very careful exploration? For if schismatics can "in some manner" belong to the mystical body, must they not in some manner belong to the visible church too—if we hold to Grabowski's earlier argument that the same members belong to both *corpus* and *catholica?*

Despite this unanswered question, ecumenical thinkers will want to study carefully Fr. Grabowski's impressive effort at drawing into coherent system St. Augustine's concept to the church. The book's presentation is ideally or-

ganized for textbook use and is buttressed with great weight of documentation.

ROY W. BATTENHOUSE
Indiana University

THE MEANING OF IMMORTALITY IN HUMAN EXPERIENCE. By William Ernest Hocking. Harper & Brothers, New York, 1957. xviii, 263 pages. $3.50.

Two thirds of this book is a revised edition of the writer's earlier book, *Thoughts on Death and Life*, published in 1937, containing the Ingersoll Lecture at Harvard, and the Hiram W. Thomas Lecture at Chicago, both in 1936. The major portion of the remainder consists of the Foerster Lecture at the University of California, 1942. The work as a whole sets forth Professor Hocking's mature reflections on the important theme of immortality. He realizes that it is a subject to be treated as an affirmation of faith rather than a conclusion of metaphysics, but also one on which the critical clarification of philosophical thinking is needed if it is to be a helpful, rather than a mystifying and puzzling part of the faith of intelligent people in modern times.

The problem, Hocking points out, is a peculiar one. It is not metaphysical in the sense in which metaphysics is the attempt to describe the ultimate categories of existence, nor is it empirical, in the sense of a problem calling for a solution verifiable in particular experience. Yet it is a problem concerning the particulars of experience—those of individual lives—but one to which the proposed solutions can only be speculative, verification being, by the nature of the problem, precluded. It is a problem to which our experience can find no answer in this life, and yet one the answer to which is of major importance for our conception of the significance of alternatives in this life. The task of philosophy therefore appears to be (a) to examine the reasonably possible solutions to the problem, and (b) their meaning for this life. It is this understanding of the problem that gives the title to Hocking's book.

The requirement of faith is that life shall have an adequate meaning, and this, Hocking cogently argues, is not assured without the continuity of life itself. It is not assured merely by the perpetuation of the values of this generation in the life of future generations, or in the life of God, without a perpetuation of awareness of those values by this generation. Value is found in living, in doing and things done, in love and appreciation, in serving causes and fulfilling a destiny, and value is lost again when these processes cease. Nothing short of personal immortality therefore can fulfill the requirements of faith.

The difficulty with the concept of personal immortality is in imagining its conditions. We can no longer think of Heaven as another place in the space and time of this universe. But here Hocking finds that modern concepts of relativity come to our aid. The space of our world is not an absolute space in which all existences must have a distinct position. It is simply a system of relations between events, and different sets of events constitute different spaces. Further one event may have a place in more than one space. Thus it is intelligible that the self may have a place in the space in which our bodies and the physical world play a part and also a place in an other system of related events, or "space," of which we are not now conscious but of which we can become conscious and in the events of which we can participate when we cease to be absorbed in the things of this world, our present space.

For an understanding of the nature of the self Hocking finds help in an-

other modern concept—the subconscious. Consciousness is a cumulative process but only a small part is found in our momentary present awareness. The mass of the subconscious is, nevertheless, that which constitutes the abiding and active self, giving meaning to the small field of contemporary consciousness. There is no reason to think that this cumulative subconscious self is disintegrated with the body, nor that it cannot recover fully conscious activity after the shock of that disintegration. The speculative answer which Hocking gives to the question as to what form the future life may take is therefore contained in the suggestion that the self which has a *will to live,* and to go on in growing association with other selves, may well find a sphere, or "space," in which it can make new contacts, find new tasks and new interests, and continue to grow in the realization of a higher destiny.

This answer to the problem is, of course, far from being demonstrated. But what it demonstrates is that there is no reason to question the faith in personal immortality on the grounds that the conditions of a life independent of the conditions of our physical world are not reasonably imaginable.

A. Campbell Garnett
The University of Wisconsin

The Doctrine of the Trinity. By Cyril C. Richardson. Abingdon Press, Nashville, 1958. 159 pages. Appendices, index. $3.00.

Dr. Richardson has written a much needed book, one which fills a gap. He regards the doctrine of the Trinity as "an artificial construct," but I would say, as a necessary one. Most works on the Doctrine of the Trinity are a defence of the doctrine or an attack on it, and the adoption of some Unitarian form of the doctrine of God; but this book is neither a defence of the classical form of the doctrine, nor a Unitarian attack on the classical doctrine.

There are nine chapters and two appendixes. In the first chapter Dr. Richardson discusses "The Point of View" and clearly and reasonably shows that the familiar point of view of the so-called Athanasian Creed is unintelligible. Chapter two deals with "The Nature of the Problem" in which the author shows that the problem is like walking on a "razor edge." To avow the orthodoxy of one position is to prove another point, equally regarded as orthodox, as a dreadful heresy. Then comes the main chapter on "The New Testament Matrix." This occupies twenty-seven pages of succinct reasoning, and imaginative writing hard to rival. In this chapter, dealing with Philo, Dr. Richardson says "Philo inherited from the Hebrew tradition the conviction of a God who is active, who intervenes directly in human history, and who, while sometimes employing intermediaries, *does not stand in need of them*" (Italics mine). There are constant flashes of the sort I have indicated by the italics.

The author then passes on to review in the next five chapters the various form which the doctrine of the Trinity has taken down the ages, including even Dorothy Sayer's *The Mind of the Master.* Then comes a rich chapter, very suggestive, on "The Meaning of the Symbols, Father, Son, and Holy Spirit." Appendix I is "A Christological Note" so that there will be no mistake that Dr. Richardson is pleading for Unitarian doctrine. The other appendix contains a list of ancient and modern works on the doctrine of the Trinity, including a valuable list on Iconography. Dr. Richardson seems to have read most of the important works which have been written on the subject.

This book is the work of a master in his craft, thoroughly equipped in theology, philosophy, and the history of doctrine. His footsteps tread sure-

ly. He treats the doctrine of the Trinity, not as defining the Christian Faith, but as *safeguarding it.* Without the doctrine, Christianity would be bound to wander in a morass. With it, it is buttressed against diverse contradictions. Especially doceticism and mere humanism would make havoc of the Christian faith where the doctrine of the Trinity is loosely held. Dr. Richardson follows Karl Barth in recognizing that a good dose of Sabellianism is needed for any doctrine of the Trinity which is going to stand up in either the ancient or the modern world. But he recognizes that Sabellius' view was not original, neither in the ancient nor in the modern world. There was Noetus in the ancient world and Moses Stuart of Andover Seminary in the modern.

Never once does the author use the word 'Binitarian,' and at times it would have been of use to him. In the church of the second and early third centuries, for instance, there was a strong tendency towards a 'binitarian' doctrine of God, and there are lots of tendencies toward it in our day. Dr. Richardson knows full well that not till after St. Augustine was the doctrine of the Trinity fixed with the Holy Spirit, along with Father and Son, among the 'three *persons* in the one God'; but was not the Holy Spirit, often in Holy Scripture, simply "*Jesu's* other self," as it is in much of the Johannine literature? The author himself says as the concluding sentence of his book, "there is no necessary threeness in the Godhead."

To have stated, criticized, and sought to reconstruct the doctrine of the Trinity, so clearly and so suggestively, in such short space is a marvel of lucidity and industry, for which we are deeply grateful. The center of the whole doctrine of the Trinity is the doctrine of the person of Christ. Neither Docetic-ism which denies that Christ was truly man, nor mere humanism which denies that he was truly God, will satisfy for even the evangelistic endeavor.

WILLIAM ROBINSON

Selly Oak
Birmingham, England

CONTEMPORARY THEOLOGY AND THE MODERN MINISTER. By T. Hassell Bowen. College of the Bible, Lexington, Ky., 1958. 96 pages.

These lectures, delivered before an audience composed chiefly of preachers and informed laypeople at Texas Christian University under the McFadin Foundation by the esteemed professor of systematic theology at the College of the Bible, Lexington, Kentucky, display an unusual ability to describe historical movements of thought in America. As a review of the major adventures and decline of American liberalism, including a nostalgic glance at humanism, in the past forty years, this book emerges as an excellent and even entertaining summary of the past of American theological debate and involvement. However, as an essay on its announced topic of the relationship of the modern minister and what is going on at the present time in contemporary theology this book is seriously outdated.

Contemporary theology can hardly claim the adjective "contemporary" when it is characterized in the terms inherited from the debates everywhere, particularly in the nineteenth century, between natural theology and revealed theology and the conflicts in America between fundamentalism and liberalism. Theology further loses its claim to the actual present and the immediate future when "contemporary" is described in "realistic" terms. "Realistic" theology has no meaning in contemporary theology except as a term used by commentators on the American theological scene to describe a peculiar American theological brew compounded of the remnants of liberalism

and the undigested portions of neo-orthodoxy diluted with Atlantic salt water.

The war between fundamentalism and liberalism has been over even in America for at least a generation, and Dr. Bowen records the ease with which Karl Barth was urged to accept the Gifford Lectures twenty years ago. Barth's Gifford Lectures were the funeral oration of a famous fight. Natural theology, fundamentalism, neo-orthodoxy (in early twentieth century terms), liberalism, and realistic theology are historical terms describing a past which has largely ceased to determine the theological future. Nowhere does Dr. Bowen indicate how a modern minister may relate himself meaningfully to these concepts.

Contemporary theology has moved to a new center which, for the want of a better term but one which maintains some relevance to the history of Christian thought, may be called neo-pietism. Neo-pietism is chiefly known through its most impressive stream, existentialism. However, existentialism does not exhaust the meaning of what is happening in contemporary theology. It is to this center that the modern minister will relate himself if he is to involve himself in the frontier encounters of contemporary theology. He will take most seriously such men as R. Bultmann, F. Gogarten, M. Heidegger, Dietrich Bonhoeffer, Oscar Cullman, K. Jaspers, E. Husserl, Antony Flew, Alasdair MacIntyre, M. Buber, N. Berdyaev, J.-P. Sartre, F. W. Schelling, P. Tillich, Nels Ferré, Soren Kierkegaard, the later K. Barth, and Schleiermacher.

The modern minister will also relate himself to what is happening in biblical studies at the present moment, especially the concerns indicated by such names as G. E. Wright, W. F. Albright, Floyd Filson, H. H. Rowley, J. Pedersen, O. Cullmann, Engnell, Anderson, Gunkel, Noth, Alt, Nyberg, Ringgren, and R. Bultmann.

Neo-pietism is essentially a new concern for the tension which is created for the Christian thinker when inherited systems of thought no longer produce fruitful relevance. Indeed, from one point of view neo-pietism is a wrecker of systems, particularly theological systems. It is a thrust of the spirit beyond the philosophical and theological boundaries which have dominated Christian reflection for generations. The one category with which the modern minister must deal is the category of freedom, of transcendence, the freedom from his own inherited past and the newly won "openness" to his own future, and the capacity to bestow freedom upon those whom he serves, both as pastor and preacher.

The informed reader will miss this struggle of contemporary theology in these lectures, and he will also regret that many younger ministers will read these lectures and accept the terms which are presented here as "contemporary."

GEORGE C. STUART
Christian Theological Seminary

THE SELF AS AGENT. By John Macmurray. Harper & Brothers, New York, 1957. 230 pages. Index. $3.75.

Time was when philosophy and theology consorted closely together and (whatever their family quarrels) showed a common concern to find the grounds on which an adequate way of life could be securely based. Since the rise of existentialism and logical positivism, the conversation between philosophy and theology has been badly interrupted. One type of philosophy takes religious faith seriously, but finds no logical or metaphysical grounds for it; the other type finds it difficult to see any intelligible meaning in religious assertions. If this be philosophy,

then evidently Plato and Aristotle, Descartes and Kant were not philosophers at all!

Any one troubled and perplexed about this situation will find great stimulus and help in John Macmurray's Gifford Lectures. The first three present a brilliant analysis of the present philosophical impasse, and a review of the whole history of modern philosophy in search of a way out. There is no use trying to turn the clock back, he tells us; the classic philosophic tradition is *broken*, as truly as it was at the beginning of the modern period; and it can only be restored by a process of radical reorientation. Existentialism and logical empiricism represent "opposite reactions to the breakdown of the tradition" (p. 27), but neither one can point the way out. One gives up the traditional methods of classic philosophy, while pursuing the classic problems; the other gives up the problems while preserving the methods; both are right in maintaining that the old problems can no longer be solved by the old methods.

> Existentialism has discovered, with sensitiveness of feeling, that the philosophical problem of the present lies in a crisis of the personal: logical empiricism recognizes it as a crisis of logical form and method. Both are correct, and both are one-sided. The cultural crisis of the present is indeed a crisis of the personal. But the problem it presents to philosophy is a formal one. It is to discover or to construct the form of the personal (p. 29).

In search of a way out of this impasse, Macmurray turns in his second and third lectures to a careful analysis of Kant and Descartes. Adequacy and consistency are the two great tests of a philosophy. With his balanced vision of the rational, moral and esthetic elements of life in the three great Critiques, Kant was the most adequate of modern philosophers; and most of his successors have done no more than to take a fragment of his system and make a consistent but lop-sided universe out of it. His one great inadequacy was that he did not give religion a distinctive place beside the moral and the esthetic. His one great inconsistency was that he did not develop the implications of his most important conclusion: that *reason is primarily practical, not theoretical.* If he had done so, he might have corrected the bias toward scepticism and atheism which Descartes gave to modern philosophy at the start, with his method of systematic doubt and his *Cogito ergo sum.* From the self as Subject, a theoretical seeing eye detached from what it sees, there is no clear way to the Object, and skeptical dualism inevitably results. But from the self as Agent to a world that it can touch directly, and therein get into touch with other wills, including the divine Will, there is no jump at all. The whole of modern philosophy needs to be rewritten from the point of view of the "I do."

We cannot follow Macmurray into the details of his reconstruction, which are subtle and hard to follow, since all our intellectual habits have been set in another mold. Suffice it to say that he exalts the category of personal intention as much as the Cartesian tradition exalts mechanical cause and effect, and the Romantic tradition exalts organic stimulus and response. At the end, the world appears as "one action," wherein many personal wills make history, along with the Will of God which is its "unifying intention." As Macmurray himself remarks, "The argument which starts from the primacy of the practical moves steadily in the direction of belief in God" (p. 221).

The American reader is likely to ask why Macmurray hardly mentions the pragmatists and the personalists as forerunners of his philosophy. He reminds one often of thinkers like James and Bowne, whom he completely ig-

nores except to say that he rejects the pragmatic theory of truth. It would add greatly to his reorientation of the history of modern philosophy if he would say more explicitly where he agrees with as well as where he differs from these schools of thought. This is not to say, however, that he could possibly subscribe to any philosophy that precedes the existentialist - positivist break with tradition. His great service is that he rethinks the whole tradition so as to repair this break and permit the conversation between philosophy and theology to be resumed.

WALTER MARSHALL HORTON
Graduate School of Theology
Oberlin College

GOD AND SPACE-TIME. By Alfred P. Stiernotte. Philosophical Library, New York, 1954. xxvii, 455 pages. Index. $3.00.

The structure of this study is especially good. A foreword by H. N. Wieman serves to draw the reader into the ensuing work in search of Dr. Stiernotte's answer to Wieman's well taken point that Alexander[1] has failed to settle on any one of several basic questions.

Chapter one serves to clarify some very obscure elements in Alexander's realism. Chapter two does the same in a more specific sense. Chapter three deals with the relationship of deity and the religious "consciousness." Chapter four is a study of Deity and value in Alexander. Dr. Stiernotte is not satisfied with the subjective nature of Alexander's treatment of the tertiary qualities. Stiernotte wants to make these real along with the primary and secondary qualities. By doing this he will offer a three dimensional metaphysical complex; Space-Time-Value. It becomes clear at this point that the author intends to bring about a drastic modification of Alexander's system.

In the course of his exposition of the theory of Deity and God, Dr. Stiernotte presents an interesting diagrammatic scheme of Alexander's "emerging deities," which he thinks is a more correct representation of the theory than that of C. Lloyd Morgan. By it he demonstrates the "futuristic" character of Alexander's God, and concludes that the system is a pantheism rather than a reconciliation of pantheism and traditional theism. God, with Alexander, is always becoming but never attains actuality. This is unsatisfactory, for Stiernotte, as an answer to the "religious sentiment" which Alexander says is real and unique and demands a metaphysical answer. This "transcendent" God cannot be accepted as "real" when it never really comes into being. How can this "God" have any real meaning when it is "infinitely infinite"; always emerging but never coming to be. The "finite deities" cannot serve as transcendent elements since they are finite deities only until another level is attained. They are values, but only if they survive as types, in the ongoing of the emergent process. Stiernotte quite evidently looks upon the "creative nisus" as the real God of Alexander. This nisus is real, immanent in the process. He compares it to Bergson's "duration."

In what amounts to a reworking of the system of Alexander, Stiernotte wants to add objective, tertiary qualities, as we suggested above, to the complex of Space-Time. These tertiary values, or qualities, play only a subjective role in the system of Alexander. The only objective values for Alexander lie in the surviving types of emergents. The "unvalue" (non-surviving) types are thrown out of Space-Time, into the outer realm, which is still the "body of God," since that body is inclusive of the whole—even though it is a body that never really "becomes."

1. S. Alexander, *Space, Time, and Deity*, the Gifford Lectures at Glasgow, 1916-1918.

These "excretory" types may reenter primordial Space-Time and emerge as new and different types at some successive level. Stiernotte seems to reserve judgment on this. He calls upon a galaxy of philosophical witness in substantiating his modification of Alexander's system. Most of the modification he justifies on the ground that it is more compatible with Realism.

The work, readable, well done and one that will add much to the whole pattern of emergent theories, is a book that will be remembered by the careful reader.

PAUL GARY

Graduate Seminary
Phillips University

IN SEARCH OF REALITY. By Viscount Samuel. Philosophical Library, New York, 1957. viii, 229 pages. Notes, appendices, index. $7.50.

SCIENCE AND THE CREATIVE SPIRIT. Ed. by Harcourt Brown. University of Toronto Press, Toronto, 1958. xxvii, 165 pages. Notes. $4.50.

Although reviewed together, these two books are really quite dissimilar in content, purpose, and quality. The first represents the development of a personal philosophy by a man of action who has taken a great interest in a variety of subjects from modern physics to ethics and religion. His objective is to attempt to weave this great diversity of material into some sort of coherent whole. The book begins with a discussion of the epistemological problem which is carried out in the spirit of a man with a scythe hewing a straight path through the weeds of western philosophy in order to reach a simple and uncomplicated realism. From there it goes on to modern physics, a subject on which the author has a surprising amount of information along with an equally surprising alienation from the spirit of the subject. What emerges is an astonishing view of the nature of physical reality totally unlike anything in physics itself. From here the inquiry moves into the realities of life, mind, and spirit in a way which raises numerous questions but leaves most of them hanging in mid-air. The last part of the book is devoted to a discussion of the author's ideas on ethics and religion, with results which few theologians or philosophers would find either edifying or useful.

There is a certain charm about the book which arises out of what it reveals about the personality of its author. What one meets in it is a practical man with a mind of his own who is not at all awed by the experts in any field of human inquiry and is determined not to let his own thinking be dominated by theirs. The most striking feature of the book is the ease with which the great problems which have permeated the history of human thought are disposed of, the assurance with which firm pronouncements are made on all the great issues, and the general absence of profundity throughout his writing. The book was doubtless a satisfying experience for Viscount Samuel. One wonders, however, who else would be likely to derive much benefit from it.

In the summer of 1950 a committee of scholars from the humanities and social sciences was drawn together under the auspices of the American Council of Learned Societies to carry out a study of the humanistic aspects of science. The book, *Science and the Creative Spirit*, is the result of periodic discussions held by this committee in a series of meetings extending to the spring of 1954. It contains an introduction by the committee chairman, Harcourt Brown, and four essays prepared independently by members of the committee and subjected thereafter to critical review and discussion by the entire committee. As a result the volume represents the end result of an ex-

tended and serious discourse among leading scholars of a difficult but vitally important subject. The book shows the evidence of the thought and care which have gone into its preparation.

Science is often thought of as an impersonal and dispassionate activity in which the methodology is dominant and the human characteristics of the investigator secondary. This book attempts to present the way science looks when this manner of regarding it is reversed. Throughout the book the content and methodology of science is secondary and incidental, the primary emphasis being on science as an imaginative and creative enterprise of the human spirit on a par with the fine arts. As Brown expresses it in the introduction, "We believe therefore that the true humanism of today demands that science be included in the full account of mankind, that its contribution to man's life in freedom, to the creative and non-utilitarian part of man, be set down in order." The book goes far toward achieving this objective in a meaningful and significant way.

The first essay by Karl W. Deutsch and the last by David Hawkins are concerned with understanding science as a human activity among other humanistic and creative enterprises of the mind and spirit of man. The former gives emphasis, however, to the sociological aspects of this activity, analyzing in particular the many ways in which philosophy, letters, and religion have interacted with science in the development of civilization over the past several centuries. Each has brought resources to the other and each has imposed constraints on the other. The latter on the other hand is concerned with identifying the various elements which enter into the scientific enterprise and contrasting these with corresponding elements in the arts. The point of view is more that of the philosopher than the sociologist, but the two essays complement and supplement each other.

The other two essays approach the same problem by means of detailed considerations of particular historical periods. F. E. L. Priestly surveys the impact of science on English literature from the founding of the Royal Society in 1661 to recent times. Particular attention is given to Swift and Addison, Wordsworth and Shelley, Browning and Tennyson. In the third essay Harcourt Brown does much the same thing with French literature, the key figures being Pascal in the seventeenth century, Montesquieu and Voltaire in the eighteenth, and Baudelaire and others in the nineteenth. In both of these essays one sees science as an integral component of the culture which produced it, growing with that culture, entering more and more into its life and thought and its sources of inspiration. The general observations and contrasts of both Deutsch and Hawkins are here made concrete in particular environments and contexts so that one can see them working out in practice.

This book represents a significant contribution to an important problem in which there is a growing contemporary interest by scientists and humanists alike. In a time when science is increasingly identified with technology and both together are dominated by utilitarian ends, such a treatment of science as is given in this book is most refreshing. Because of its nature as a collection of essays growing out of extended discussions, it does not leave the reader with any compact systematic resolution of the central problem of science and the arts. What it does instead is to stimulate him to the recognition of many facets of this problem, and suggest to him numerous new insights into its nature.

WILLIAM G. POLLARD
Institute of Nuclear Studies
Oak Ridge, Tennessee

THE NIHILISM OF JOHN DEWEY. By Paul Crosser. The Philosophical Library, New York, 1955. xi, 238 pages. $3.75.

The influence of John Dewey is certainly waning and there is need for strong critical assessment of his work, but this book is not a good example of what is needed. Its verdict is too extreme; it does not appear to be free from bias; and it confines its attention to too small a range within Dewey's writings, which it claims to contain the essential core, but which constitute a selection that facilitates the one-sided interpretation of Dewey offered. This core consists of *Experience and Education* and the first parts of Dewey's *Logic* and *Art as Experience*. Dewey's ethical writings and his major metaphysical writings, *Experience and Nature* and *The Quest for Certainty* are ignored.

Crosser concentrates his attack on a vulnerable point in Dewey's metaphysical assumptions—his statement and use of the principle of continuity. This is, for Dewey, a postulate adopted in the initial approach to the interpretation of experience, and of what we call "nature." Its only justification is its success as a guiding principle in the conduct of inquiry. It asserts an assumption of the "continuity of the lower (less complex) and the higher (more complex) activities and forms . . . it precludes reduction of the 'higher' to the 'lower' just as it precludes complete breaks and gaps" (*Logic* p. 23, quoted by Crosser, p. 3).

This principle, in Dewey's hands, has considerable elasticity. The proper criticism of Dewey's use of it, in the opinion of the present reviewer, is that he interprets it so as to lead to the conclusions he wishes to draw. To support his naturalism he insists upon interpretations of the higher as growing out of and depending upon the lower. This is the use of the principle to which Crosser takes strong objection, pointing out that its strict logical tendency is to abolish all real differences so that nothing really matters: this is what he sees as Dewey's nihilism. On the other hand, where Dewey is concerned, as he so often is, to preach a concern for human values, he stresses the qualifications he has introduced into the statement of the principle. It precludes reductionism, and it only precludes "*complete*" breaks and gaps. Dewey, therefore, whenever he finds it convenient, allows himself to stretch the principle of continuity very thin. It allows of "emergence" of felt qualities which can change the course of merely chemical reactions, and of the distinctively mental processes of foresight, meaning, intention, evaluation, adaptation of means to ends-in-view, which can further, and mightily, change the course of nature and of history. This is the other side of Dewey's philosophy by which he saves himself and his followers from the nihilism to which Crosser sees his philosophy leading. It is chiefly expounded in those of his writings which Crosser ignores, but its foundations are explicit in those he mentions, especially in the *Logic*. Dewey's philosophy is not nihilistic, but it is only saved from nihilism because its basic principle is stated in a way which allows him to make arbitrary exceptions without actual inconsistency.

A. CAMPBELL GARNETT
University of Wisconsin

Biblical Studies

THEOLOGY IN CONFLICT. By Gustaf Wingren. Translated by Eric H. Wahlstron. Muhlenberg Press, Phil., 1958. xxii, 170 pages. Index. $3.25.

THE GOSPEL OF THE INCARNATION. By George S. Hendry. Westminster Press, Philadelphia, 1958. 174 pages. Index. $3.75.

This stimulating book, *Theology in Conflict*, by Gustaf Wingren of The University of Lund, Sweden examines the methods used by each of the three most influential, contemporary, continental theologians—Anders Nygren in Sweden, Karl Barth in Switzerland, Rudolf Bultmann in Germany—and critically analyzes their most basic presuppositions. "Are these presuppositions valid on the basis of the Bible and specifically the New Testament?" (p. xi). The two basic sets of presuppositions that Wingren selects for careful scrutiny are the anthropological and the hermeneutical.

This approach allows for a very simple outline. Part I is concerned with anthropological presuppositions. The author discusses Nygren's critical philosophy of religion, Barth's Gott-Mensch, and Bultmann's anthropology. Part II is concerned with hermenetical presuppositions. Wingren summarizes Nygren's, motif research, Barth's conception of "the Word," and Bultmann's interpretation of the Kerygma.

Following each part, Wingren evaluates the position of each man from what he considers to be the Biblical perspective. Whether or not this is a fourth view and should be so stated is open to question.

If the reader approaches this book seeking to understand the positive contribution of each of these men to Christian thought, he will be disappointed. The author, himself a product of this type of thinking, is being self-critical of a trend of Continental thought which has been in vogue in Europe since liberal theology dropped into the background. As such the book makes a real contribution to theological thought.

Anders Nygren's concept of the gospel is dependent upon Agape as the fundamental motif of religion. "A fundamental motif" is an historical answer to a question of categorical nature. Since the question is philosophically formulated, the answer must be found in the given historical reality (p. 11). As applied to man Agape is the content that can fill an empty, formal moral-religious nature. The author challenges Nygren at this point insisting that this method of combining philosophy and motif produces an erroneous concept of the gospel. "There is a continual danger that in Nygren's theology the center of the Christian faith, the gospel, becomes erroneously interpreted, since the gospel is divorced from the question of guilt and tied to a formal philosophical question. This hindrance cannot be removed within Nygren's theology. It is his very method of approach to the historical material that makes a correct interpretation of it impossible" (p. 17).

Karl Barth is plagued with a too sharp distinction between God and man as two different kinds of being, according to Wingren. The antithesis, Gott-Mensch, is evident in all of Barth's writings. The author claims that Barth has merely turned liberal theology upside down by changing the accent from man to God. "In Schleiermacher, says Barth, man was the central object of theological thinking. God was something secondary in the system. God came in for consideration because man, the chief character, possessed religion, piety" (p. 25). The knowledge of God can only come to man from Christ, according to Barth. Wingren

rejects this formula, "There is no possibility of interpreting the Biblical writings correctly from this point of view."

Nygren's stress on Agape as the content to fill the empty form of man's nature and Barth's conception of the Word in the biblical writings as filling a vacuum which man's lack of knowledge implies fail to come to grips with the biblical teaching of man as sinner, summarizes Wingren.

Rudolf Bultmann's anthropological presupposition is determined by his dependence on Heidegger's philosophy which considers man as lost. Modern man knows that he is lost, but it does not follow that he knows that he is a sinner, writes Wingren. "Since sin comprises all that man does, he cannot see it." It does no good to tell a man that he is a sinner for he will only dismiss it as mythology. Sin ceases to be mythology when God's love meets man as a power which embraces and sustains him even in his fallen, self-assertive state (p. 51).

Since Wingren understands the gospel as answering man's guilt by God's righteousness, man's slavery by God's freedom, the author holds that Bultmann's view of man is much more conducive to the gospel than either Nygren's empty category or Barth's need for knowledge. Even so, Wingren realizes that many essential elements of the gospel are eliminated by Bultmann's dependence upon existential philosophy. "Has Bultmann by his attachment to Heidegger arbitrarily circumscribed the exegesis of the New Testament? We must answer this question affirmatively. In relation to this question Bultmann's conception of death and resurrection becomes the decisive point" (p. 62).

Part II deals with the familiar biblical interpretations employed by Nygren, Barth, and Bultmann: the "motif research" in Nygren; the conception of "the Word" in Barth; the "demythologizing" of Bultmann. Each mode when used ends in a fragmentation or distortion of the gospel, according to Wingren.

This book is small in size only; for the author brings keenly to the attention of the reader the dangers involved in employing inadequate methods and false presuppositions. To a great extent method determines content.

The Gospel of the Incarnation, which represents the Croall Lectures of 1951, has much in common with Wingren's, *Theology in Conflict*. Both writers are disturbed over the fragmentation of the gospel. Whereas Wingren directs his attention to the gospel as presented by three of the leading European Theologians, Professor George Hendry of Princeton, is concerned with the major divisions inside the Christian church. The contention of his book is that the principal cause of the fragmentation of the gospel can be traced to the neglect of the incarnate life of Christ. In order for the wholeness of the gospel to be discovered, the meaning of both the incarnation and the atonement must be sought in the historical life of Jesus.

> It will be maintained that the severance between incarnation and atonement is the result of a failure to grasp the line that connects them, *viz.*, the historical life of the incarnate Christ which is attested in the Evangelical records; or, in other words, that if one party has sought to find the essence of the gospel at Bethlehem, and another at Calvary and each of them thereby presented a distorted picture of the gospel, it is because neither of them took sufficient account of what lay between, in Galilee and Judea [p. 31].

There was a reason, Hendry points out, why the early church included the synoptic gospels alongside the writings of Paul. "The preservation of the synoptic records reflect a belief that the history of Jesus possesses a greater sig-

nificance than it had received in the primitive Kerygma" (p. 41).

After discussing from an historical perspective the fragmentation of the gospel in Eastern and Western theology, Hendry presents very briefly the problems involved in the three areas of hermeneutics, atonement, and the church. In each of these chapters, the author suggests a way out: hermeneutics (agape); atonement (forgiveness); church (the extension of the incarnation).

Both of these books are written for the mature thinker. Both authors take seriously the "Report on the Church" prepared for the Theological Commission for the Lund Conference—the fragmentation of the gospel has its roots in different conceptions of the mode of the divine action in the world of history, person, and things. Both men hold that central to the gospel is the doctrine of atonement which must be seen against the backdrop of man's guilt and God's forgiveness. Both men are more concerned with revealing weaknesses in existing systems than in carefully spelling out their own positive contribution. Wingren tends to point back to a rediscovery of Luther's thought as a way out of the present fragmentation of the gospel. Hendry tends to look forward toward a new understanding of the uniqueness of Jesus Christ as the way out.

Both books deserve a wide reading for they struggle honestly and competently with the basic questions, "What is the gospel?" and "What may account for the different views of the gospel?"

GUSTAVE FERRE

Cotner College
Lincoln, Nebraska

THE PERSON OF CHRIST IN NEW TESTAMENT TEACHING. By Vincent Taylor. Macmillan, London, 1958. x, 321 pages. Bibliography. Indices. $5.00.

Vincent Taylor's name has long been associated with important studies of New Testament Christology, notably with *Jesus and His Sacrifice* and *The Atonement in New Testament Teaching* and, more recently, with *The Name of Jesus*. The present work is the third and final volume in a series which began with the last-named book and continued with *The Life and Ministry of Jesus*, published only a few years ago; and its appearance has been looked forward to with more than ordinary interest.

The book is divided into two roughly equal parts. In the first is found a useful summary or outline of the distinctive christological teachings of the several parts of the New Testament, from the Synoptic Gospels, through Acts, Paul, I Peter, Hebrews, the Fourth Gospel and the Johannine Letters, the rest of the Epistles, to Revelation. The method in this section is largely exegetical, and although it is obviously impossible to deal adequately with the significant—even the most significant—christological passages in the entire New Testament within the compass of 150 pages, Dr. Taylor does manage to give suggestive treatments of a surprising number of them. There is a particularly helpful critical note on Phil. 2:6-11, which Taylor (along with many others) regards as a previously existing hymn to Christ, although he is inclined to believe it had been composed by Paul himself. One should also call attention to a very interesting and useful statistical study of the appearances of the terms "Lord" and "Son" as applied to Jesus in the several books of the New Testament.

The second part of the book is devoted to various issues, both historical and theological. There are short descriptions and evaluations of the naive Christology of the most primitive church and of the contributions of the "great writers" toward a more adequate formulation, together with a chapter on the bases within the New

Testament of the later trinitarian dogma. The emphasis of this section falls, however, on the problem of the "divine consciousness" of Jesus. Here Taylor tries to deal with the clear indications in the Gospels of Jesus' humanity in a way cosonant with his own belief, not only that Jesus was the Son of God (in the unique sense which orthodoxy has always affirmed), but that he knew himself to be such. In solving this problem the author defends a kenotic view: the divine Son of God "emptied" himself to become human, but not in such a way as that he ceased either to be divine or to know that he was. His knowledge of his own divine nature was, however, for the greater part latent or subconscious. Only in occasional moments of ecstasy was he really aware of it, although the memory of these moments would have continued and would have had their effect. It would be interesting to know how many readers will find such an answer meaningful or credible. I must confess that I do not. The full recognition of the humanity of Jesus seems to me to require a bolder, more radical, solution to the problem of Jesus' self-consciousness.

One of the virtues of the book is the abundance of references the author makes to other critical discussions of the data he presents and the issues he raises.

JOHN KNOX
Union Theological Seminary
New York

JESUS AND HIS COMING. By John A. T. Robinson. Abingdon Press, Nashville, 1957. viii, 192 pages. Indices. $4.00.

This is far and away the best book I have ever read on the Second Coming. Its argument is almost as exciting as a detective story; its scholarship is magisterial; and its conclusions, even if revolutionary, are profoundly moving. Has the Christian church split an original single coming into two distinct comings? Dr. Robinson thinks it has, and this is his argument:

(1) There is no doubt about the vivid expectation of the Parousia, or Second Coming, in the early church (as evidenced ca. 50 A.D. by the Thessalonian epistles).

(2) This expectation is not the expectation of Jesus himself in the Synoptic gospels. It only appears to be, because of the way the evangelists have handled their material. "In the course of transmission" Jesus' "teaching became focused not upon the present event, whose urgency he was proclaiming, but upon another event whose imminence he was predicting" (p. 88). Prophecies in the Old Testament which were apparently unfulfilled at his First Coming, were referred to his Second Coming, despite the fact that in Peter's speech in Acts 2, e.g., the whole Joel apocalyptical expectation (including the wonders in heaven with the sun turned into darkness and the moon into blood) was regarded as having been already fulfilled. Instead of a fully "inaugurated eschatology" of one single "Event *from* which Christ reigns till all is subject to him" we are given by the early church "two events, two halves of the messianic act, *between* which the church lives and waits" (p. 102).

(3) Critical examination of the Thessalonian Epistles shows that the more apocalyptic the material, "the less claim it has to represent primitive tradition" (p. 117). A similar investigation of Mark 13 suggest that Jesus' original prophetic warning of what would happen within his hearer's lifetime (its culmination being the fall of Jerusalem—verse 20) has been turned by the evangelist into an apocalyptic program of what will happen before the Parousia.

(4) When we inquire why the original unity of expectation was broken up, Dr. Robinson would find the answer in the inability of the early church to make up its mind as to whether some further revelation of Jesus as Christ was to be expected or not. Acts 2 thinks not, but the more primitive (?) Acts 3 shows signs of an original distinction between the past coming of Jesus as the Son of man and his future coming as the Christ, when the idea of the suffering *Messiah* was still beyond the grasp of the first Christians, who turned "what must happen because the Son of man has come . . . into what must happen before the Son of man can come" (p. 172).

(5) The great value of the Fourth Gospel is that it is free from this distortion. In John "there is nothing *merely* future" (p. 179). This does not mean there is no future and eschatology. It means that the apocalyptic trappings of eschatology are seen for what they really are—expressions of a myth and not details of a progam. If in the end Paul in Ephesians and John in his gospel come very close together in helping us to grasp the original unity of the eschatological expectation this "is not merely the coincidence of great minds thinking alike" (p. 185); it is also the coincidence of humble souls worshiping alike.

Such is the argument of Dr. Robinson's thrilling book. If it is compared with Dr. G. R. Beasley-Murray's, *A Commentary on Mark Thirteen*, the conclusion seems inevitable. Either Jesus was demonstrably wrong in expecting anything like what we ordinarily understand by the Parousia, or Second Coming, within the lifetime of his own generation, or he did not expect any such thing. Dr. Beasley-Murray is so honest that he most reluctantly accepts (I think) the first alternative. When I read his splendid book, I felt bound to agree with him, but Dr. Robinson offers a better solution to a great problem in terms, not of arid liberal rationalism, but of deep devotional reality.

J. E. Fison

Lemon House
Truro, England

The Holy Spirit and Eschatology in Paul. By Neill Q. Hamilton. Oliver and Boyd Ltd., Edinburgh, 1957. Bibliography. 94 pages. 8/6.

Promise and Fulfilment. By W. G. Kuemmel. Alec A. Allenson, Inc., Naperville, 1957. Bibliography, index. 168 pages. $2.50.

The eschatological debate continues with two short but very significant studies, one an entirely new contribution to Pauline pneumatology and eschatology, the other an English translation of a theological "workhorse" which has served its readers well in German since the last War. Kuemmel's *Promise and Fulfilment* (*Verheissung und Erfuellung*) attempts to show through a critical scanning of the Synoptic Gospels that "in Jesus the Kingdom of God came into being and in him it will be consummated. . . . Promise and fulfilment are therefore inseparably united for Jesus and depend on each other" (p. 155). In this conclusion Kuemmell may be judged to be sound, for most of us would agree that the promise yet to come is made certain by the fulfillment that has already taken place in Jesus. Whether Kuemmel succeeds as well as he might is another matter, especially in detailed exegesis.

Although we find a fair amount of what seems to be "realized eschatology" in his discussion (e.g., pp. 111f., 114, 118, 121, 124), he makes it clear that he is breaking company not only with the "konsequent" eschatology of Schweitzer and Werner, but also with the realized eschatology of C. H. Dodd (p. 7). This prompts us to read more carefully, and

our suspicions are supported when we discover that his 'fulfilled' eschatology contains no little exegetical legerdemain—namely, that Jesus proclaims the kingdom as still to come, yet because of his intimate association with the kingdom it can be said to be working back upon the present in him. "Legerdemain" is perhaps the proper word because his argument would seem far stronger were he willing to go even half way with C. H. Dodd and say that at the very outset Jesus proclaims the *arrival* of the kingdom of God. But this he is not willing to do, for in his interpretation of *eggiken* in Mk. 1.15 (pp. 19ff.) he allows no credit to Dodd for what is admittedly an overdone but nonetheless valuable insight into the meaning of the kingdom in Jesus' ministry, i.e. that the "completely future" kingdom does not merely work back upon the present in some mystical fashion, but actually *has come*, however impartially, in Jesus' person, ministry and people. That the verb *eggizein* can mean arrival as well as nearness would seem to be supported by such verses as Lk. 24.28, Acts 21.33, Mt. 21.34, 26.45f. (cf. Mk. 14.41), by the parallel saying in Mk. 1.15, "The time is fulfilled," *ho kairos peplerotai*, (if the time of the messianic age is now fulfilled, the kingdom must have come), and by the Q passage Mt. 12.28=Lk. 11.20, "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you (*ephthasen*)." This is not all the evidence, of course, but it is important enough to some to suggest the translation in Mk. 1.15 of "has come." The point is this; it were better to accept the value of Dodd's interpretation and correct his weaknesses than to ignore his valuable contribution to our present understanding of New Testament eschatology. We would then find ourselves in possession of a very strong principle of interpretation which we might call "progressively realized eschatology," meaning that the kingdom of God is progressively realized 1) in the kingship of Christ during his ministry past, present and future, and 2) in the realm of his people past, present and future. The kingdom of God came in the ministry of Jesus, but it did not come fully; it is present now, but not completely. Indeed, Kuemmel does not mention that of late Dodd himself may have come on a bit, especially in his little book *The Coming of Christ* (1951), and in *The Interpretation of the Fourth Gospel* (1953), p. 447, where he quotes with approval Jeremias' "eschatology in process of realization" (sich realisierende Eschatologie).

Certain other points of exegesis are open to question, especially his brusque dismissal of the importance of the Suffering Servant in Jesus' ministry (pp. 72-74), and of the church (pp. 138-140). Both interpretations appear to this reviewer to be quite incredible. Some may also call into question his rejection of the communal interpretation of the Son of Man (pp. 46, 66), his interpretation of Mk. 13 (pp. 84ff., 102f.), his views on Jesus' prophetic abilities (p. 149), and his exegesis of Mt. 11.12 (the kingdom of God "is being violently assaulted," pp. 122f.). Perhaps his most annoying habit, however, is his continual use of "it is impossible" (es ist unmoglich) to describe the views of other capable scholars who have also spent considerable time with their texts.

But Kuemmel has given us a provocative study which should set us all to reexamining our eschatological interpretations. Quite apart from that, the excelelnt bibliography is easily worth the price of the book.

Neill Hamilton's paper (No. 6 in the *Scottish Journal of Theology Occasional Papers*), is a commendable piece of work in an area which needs more attention. Although he follows his

mentor, Professor Cullmann, perhaps too closely (this is a doctoral dissertation completed under Cullmann's supervision at Basel), he nevertheless has made a significant contribution to our understanding of the spirit in the eschatology of Paul. His main argument is that the key to understanding the spirit is a study of the doctrine of Christ; i.e., Christ for Paul possesses two modes of existence, one being his flesh during the pre-resurrection ministry, the other being the Holy Spirit who "so effectively performs His office of communicating to men the benefits of the risen Christ that for all intents and purposes of faith the Lord Himself is present bestowing grace on His own. The Spirit brings the ascended Lord to earth again" (p. 6, cf. pp. 3, 13, 15f.). This identity is not ontological, however, but dynamic—"an identity which occurs in redemptive action" (p. 6). Hamilton's most important emphasis follows his attempt to show that Paul relates the activity of the spirit primarily to the future consummation in eternity of this redemptive process (pp. 17-25). This section is valuable but somewhat overdone on the side of the future, and here Hamilton seems to fall into the same danger as Kuemmel in not allowing enogh actual realization of the kingdom of God here and now. In this respect his treatment of the kingdom is less than satisfactory, especially in his failure to define what it actually means. And his adoption of Cullmann's (also Barth's and Stauffer's) distinction between the kingdom of Christ as that which is present, and the kingdom of God as that which is to supersede it in eternity (p. 22 and n. 1), is based on questionable exegesis (to this reviewer the two appear synonymous).

But as though he anticipated the charge of overdoing the forward-looking work of the spirit, Hamilton seems to set the matter in proper balance in Chapter III, "The Spirit and the Eschatological Tension of Christian Life," where he argues for the reality and power of the spirit in the present. This is an excellent discussion, perhaps outdone only by Chapters IV-VI in which Schweitzer's consistent eschatology, Dodd's realized eschatology and Bultmann's reinterpreted eschatology come up for exceedingly fair but damaging evaluations. Just as Schweitzer in *The Quest of the Historical Jesus* seemed to abandon a disillusioned and mistaken Jesus for what was ironically least valuable in its interpretation of Jesus' teaching—the interim ethic, so in *Paul and His Interpreters* and *The Mysticism of Paul the Apostle* Schweitzer has left Paul behind and followed the spirit, which for him is little more than the Hegelian "timeless element" in primitive Christianity. Schweitzer's life-motto, "Ehrfurcht vor dem Leben," "reverence for life," bears this out.

C. H. Dodd, moreover, is correctly charged with Platonizing in his attempt to excise the apocalyptic elements in the New Testament, although once more it could have been mentioned that recently Dodd seems to have modified his original position somewhat. Finally, Bultmann, who is enjoying great popularity on the continent, comes in for his share of criticism for attempting to force a nineteenth century closed-universe view of science and a Heideggerian existentialism upon the New Testament, resulting in a radical demythologizing of the miraculous *and of the spirit*, for in negating the past Bultmann has destroyed the historical basis for the relation between the spirit and Christ. But, as Hamilton argues, "If the Cross is not a permanent event of the past, then the Spirit was not poured out as a result of Christ's work" (p. 79). "The result is that the Spirit becomes nothing but the description of the situation of the man of faith with his possibility of authentic existence.

The Spirit does not have a *relation* to the future. The Spirit is *replaced* by the future. . . . The objective reality of the Spirit disappears! . . . For, in fact, the Spirit is not anything" (p. 80). Hamilton appears to raise the question which others are asking: How long will critical scholarship bear the monotonous march of foreign presuppositions upon the New Testament proclamation?

ROYCE GRUENLER

Hiram College

THE EPISTLE TO THE ROMANS. By C. K. Barrett. Harper & Bros., Inc., New York, 1957. viii, 294 pages. Indices. $4.00.

THE ACTS OF THE APOSTLES. By C. S. C. Williams. Harper & Bros., Inc., New York, 1957. xvi, 301 pages. Appendices, map, indices. $4.00.

C. S. C. Williams of Merton College, Oxford and C. K. Barrett of the University of Durham are both reputable British scholars who are now beginning to receive recognition in the United States. Williams was introduced to American scholars quite effectively through his highly appreciated and distinctly successful revision of *Introduction to the Study of the New Testament* by A. H. McNeile, 1953; Barrett, author of *The Holy Spirit in the Gospel Tradition*, has put not only American but all biblical scholarship in his debt through his recent great commentary on the *Gospel of St. John.*

The two works we are now reviewing are the first of Harper's New Testament commentaries, Henry Chadwick, editor. Other commentaries in this series are in process by various internationally known New Testament scholars. The two on Acts and Romans are reasonably brief and free from pedantic treatment of the text. Each scholar is free to produce his own translation and generally comments on sections rather than on words; but this method does not eliminate detailed treatment when it is desirable. The English text is almost exclusively used with only an occasional word in Greek and this used in such a way as to be clearly understandable to the English reader.

Williams on Acts presents a brief table of contents and a superb bibliography of both studies and commentaries. The introduction includes fifty-three pages and is excellent. An early date for the writing of Acts is held possible, based upon the author's theory that Acts was written prior to the Third Gospel. This theory is not commonly accepted by scholars. References to the fall of Jerusalem in Luke 21 our author thinks may well have derived from the Septuagintal prophecies of the future fall of Jerusalem rather than from the event as having occurred.

Williams is good at many places and in general has produced a splendid commentary. On the origin of baptism, the name Nazarene, the authority of the Sanhedrin, and the origin of the idea of angels in Jewish thinking he is stimulating. Luke, according to our author, attempts to parallel Peter's activities with similar ones by Paul. Williams is fresh in handling anachronisms and inconsistencies but not always satisfactory. He sees clearly the place of the conversion of the Samaritans and the Ethiopian as they fit into the story of the growing horizons of early Christianity.

A weakness of Williams is the way he refers to critical scholars and Form Critics as either on the periphery or outside the pale, when in fact he is thoroughly at home in both areas and makes use of their methods. I feel sure that a conservative would misinterpret him here.

Barrett on Romans has no table of contents and has a quite unsatisfactory bibliography. The introduction includes thirteen pages and is unimportant. Barrett's understanding and in-

terpretation of Romans are good and reflect adequate scholarship. He handles adequately such metaphors as justification and reconciliation. He makes pertinent remarks on Paul's idea of the death of Christ, tending to see its origin as the "Messianic affliction" rather than the Hellenistic environment. His discussion of baptism is good. He weakly rejects Dodd's statement that 9:21 is "the weakest point" in Romans. He rightly rejects Cullmann's interpretation of "authorities" (13:1) as "angelic beings" rather than "the state." He says that Cullmann's view "turns out to be almost the exact opposite of the truth." In many respects the commentary is good.

The market is being flooded at the present time with brief commentaries on the Bible, many containing illuminating insights, but many of them eliminating much that should be included in an adequate commentary. Williams and Barrett escape by a narrow margin belonging in this large mass of superficial productions. I say this hesitantly, but the scholar receives practically no new information and I fear that the layman or student will not find meaningful the many brief references to scholarly sources and items. No attempt is made to duplicate or equal the great commentaries and generally they are not as thought-provoking as could be desired, as for example the *Moffatt Commentary* or *The Interpreter's Bible.*

I am not quite sure of the purpose of this present series. Williams and Barrett would not particularly help a growing mind interested in truth outside as well as inside the biblical context. They represent the tendency of some of the contemporary biblical theologians to ignore irritating biblical questions, and to evade biblical issues that might be troublesome. "The age of faith" is represented here as in most of the smaller commentaries that are currently appearing. Quite frequently ambiguities rather than clear-cut facing of issues are presented. Yet I appreciate these scholars very much and will repeat that in many ways these are good commentaries. I regret that the publishers have made the error with my two copies of stamping the name of the wrong author on each book.

S. Marion Smith
Christian Theological Seminary

Understanding the Old Testament. By Bernhard W. Anderson. Prentice-Hall. Englewood Cliffs, 1957. xvi, 551 pages. Index.

Inasmuch as the Old Testament is a record of Israel's faith, to understand it properly one must necessarily secure an understanding of Israel's faith. Israel's faith in turn can be understood only in the light of Israel's experiences in its history as the chosen people of God. Such is the conviction which lies behind this book.

> Israel's faith is radically historical, for it rests upon the conviction that God's revelation is mediated through historical experiences of which the Bible is the record and the witness. . . . Our task, then, is to try to understand the Biblical message in its dynamic context of culture, politics, and geography. We shall try to enter into the concrete life-situations out of which the various writings have come, and to understand what the writers were saying to their times [pp. vi & vii].

Accordingly, this book is a religious interpretation of the history of the Hebrew people from the time of their exodus from Egypt to the Maccabean period, as gathered from the Old Testament literature. It is an account of the development of Israel as a religious community. Step by step the author traces the experiences of this people through their long centuries of history as they faced the total impact of their world, the problems in their own thinking which these experiences evoked, and their answers to these problems in

the light of their understanding of God. It is the story of Israel's growing, deepning, changing faith, as it was moulded and recast by the vicissitudes of its history. By this approach the author proposes to help the reader understand what the Old Testament has to say.

In presenting his interpretation the author has utilized all available advances in the field of biblical research, "the steady gains made in the fields of historical criticism, archaeology, and Biblical theology" (p. vi), to recreate the environment of the ancient near east, and in this setting has traced the history, literary activity, and through these the religious development of the Hebrews.

To be of further help to the student, the book is replete with excellent chronological charts, maps, and illustrations.

It is not a textbook to replace the study of the Old Testament as such, but is an excellent explanation of its message for one who has already read the Old Testament and seeks additional light as to its meaning. As an analysis of its theological and literary development this book is most excellent.

Because the author seems to have such a complete grasp of the whole Old Testament field, one is puzzled as to why he suggests that king Ahaz of Judah was examining the aqueduct of Shiloam at the time Isaiah met him (p. 272), when this water course was not constructed until later, during the time of Hezekiah; and is outright amazed when he mentions "the incident of pharoah's wife attempting to seduce Joseph" (p. 180).

E. Robert Andry
Butler University

Job: Poet of Existence. By Samuel Terrien. The Bobbs-Merrill Company, Indianapolis, 1957. 249 pages. $3.75.

The book of Job, more than any book of the Bible, enjoys the reputation of being a literary classic, but for most people it is unexplored territory. Almost everyone has heard of "the patience of Job"—the Job of the prologue and the epilogue—but few have come to know the real Job of the dramatic poem who begins by cursing the day of his birth, stoutly defends his innocence to his friends and to God, and finally discovers that the road through the valley of death's shadow leads to genuine faith. The new book by Dr. Samuel Terrien, Auburn Professor of Old Testament at Union Theological Seminary, presents an approach to Job which not only helps us to understand its classical appeal as literature but also to comprehend why it belongs in the canon of sacred scripture.

Many expositors have done an injustice to the book of Job by expecting to find in it an answer to a question with which the writer was not fundamentally concerned, such as the problem of evil or man's attempt to justify the ways of God. The problem of the dramatic poem, Dr. Terrien rightly observes, lies much deeper than human wrestling with an intellectual enigma. Job's suffering provides the occasion for grappling with the *human* problem, the problem of man's *existence*, namely, his relationship to God. This problem is finally resolved not by arriving at a more adequate theological or philosophical formula, but by an act of repentance and a new knowledge of God himself.

The writer maintains that our times are singularly ripe for a rediscovery of Job owing to various cultural influences which make possible a depth analysis of human existence. He points to the emergence of depth psychology, to the insights of modern poetry, drama, and literature, to the depth portrayal of art, to the new vistas introduced by existentialist philosophers, and last, but not least, to the theological renaissance which the Church has

experienced during the past generation. Thus men of the mid-twentieth century can listen sympathetically to a poet who has "raised the existential questions" and thereby has spoken to the condition of man in every generation and culture.

A great deal of the book consists of quotations from the King James Version, "conservatively amended whenever errors or obscurities warranted a change." In the exposition of the text, Dr. Terrien points out that Job's flaw was self-defensive insistence upon his own rights and achievements, even to the point of impugning the goodness and righteousness of God. The question of the prologue, "Does Job fear God for nought?" was actually answered in the negative, for Job expected to get some reward and recognition for his religion.

Therefore, his pilgrim progress had to begin in the valley of despair before he could learn through suffering the meaning of faith. His despair is powerfully expressed in the openig soliloquy (Job 3) in which he feels "the attraction of nothingness" and "the fear and fascination of death." In the symposium the three friends are unable to comfort him, because they championed an orthodoxy which guaranteed that religion, in some measure, "pays off." They helped only in the sense that they drove Job away from orthodoxy and beyond monotheism toward that realm in which he could discover *the self* in relation to society, nature, and God.

Dr. Terrien affirms that because the poem of Job advocates a genuine self-understanding in relation to God, it is propaedeutic to the Christian faith. Job's deepest longing was for reconciliation with God in order that he might have the courage to be himself, a courage based not upon despair but upon faith. From this point Dr. Terrien introduces a line of interpretation which may be seriously questioned: Job not only longed for reconciliation but for a reconciliator—a mediator who would be, to use later Christian language, "very God of very God and very man of very man." Dr. Terrien warns against reading the full content of the Christian faith into the book of Job, but he cannot escape the conclusion that Job was at least contemplating "the folly of a God-man," "one who would place his hands on the shoulders of both God and man." This, he believes, is the meaning of the enigmatic exclamation: "I know that my Redeemer liveth" (19:25-27).

In the end, the ground of Job's self-defense was swept away. Dr. Terrien maintains that the Elihu speeches, even though not written by the author, have an important place in the Joban drama in that they prepare the reader for "risking the storms of God." Out of the whirlwind the Lord speaks—not to vindicate Job's innocence or to uphold his righteousness, but to remind him that, as a creature, he is absolutely dependent upon the power and grace of his Creator. Job is finally overwhelmed by a personal knowledge of God which finds expression in contrition and trust. "Risking the storms of God, he finds in the divine irony a hint of love to which he responds by the irony of faith, which sees while not seeing, and lives by not refusing to die" (p. 249).

This book merits a wide reading. In this reviewer's estimate it is one of the finest expositions of Job that has yet appeared. Although it is intended for the general reader, the full scholarly elaboration of Dr. Terrien's interpretation is given in his Introduction to and Exegesis of the Book of Job which appears in *The Interpreter's Bible*, vol. III.

BERNHARD W. ANDERSON
The Theological School
Drew University

THE EXILIC AGE. By Charles F. Whitley. Westminster Press, Philadelphia, 1957. vi, 160 pages. Index. $3.50.

JEREMIAH, PROPHET OF COURAGE AND HOPE. By J. Philip Hyatt. Abingdon Press, Nashville, 1958. 128 pages. Index, bibliography, appendices. $2.00.

The Exilic Age, the sixth century B. C., is less well-known and therefore, less appreciated, even by serious students of the Bible, than other periods of Old Testament history. Until recently, scanty archaeological information about the Exile, and the lack of agreement among scholars concerning the literary records in the writings of Jeremiah, Ezekiel and Deutero-Isaiah have made it difficult to gain a clear picture of the period.

These two slender volumes will help to revive an interest in the Exile. Based upon a recent trend in scholarly studies of the period, they are written from similar critical viewpoints, and they supplement each other in an excellent way. Dr. Whitley, since 1952, lecturer in Hebrew and Old Testament at the University College of North Wales, is a competent interpreter of the Exile. Dr. Hyatt, professor of Old Testament and chairman of the department of religion in the Graduate School, Vanderbilt University, has contributed greatly through his research, articles and lectures, over a period of twenty years, to a better understanding of Jeremiah.

In six chapters Whitley undertakes, with reasonable success, two tasks: (1) a description of the main cultural developments in the Near East at the end of the seventh century B. C. followed by an analysis of the place of Jeremiah as "The Voice of Israel"; (2) a study of the Jews in Exile followed by a description of the contributions of Ezekiel and Deutero-Isaiah. Few readers may wish to go as far as Whitley who claims that "the sixth century was a period of intellectual awakening such as man had never experienced before, nor indeed was it equalled again till the age of the Reformation in the Christian age" (pp. 120f.). But no one would deny that the years of suffering and bondage gave a new dimension to faith which helped to prepare the way for an enlightened Judaism and a Christianity grounded in the belief in a universal, loving God, and in the importance of world brotherhood.

Whitley presents Jeremiah as a kind of statesman-prophet who saw more clearly than others of his time, the political dangers which an anti-Babylonian policy entailed. As a prophetic voice he was opposed to the "national religion" which the priests, still under the spell of the Deuteronomic reform, were espousing. Drawing upon Babylonian and other contemporary records, Whitley sees the Exile, not as a legendary period with C. C. Torrey and others, but as a time when the Jews in Babylon came to a new understanding of their faith. Ezekiel is considered to be a historical personage who lived in Babylon and interpreted the Exile and the hope of return to Canaan to his people. Deutero-Isaiah, whose writings Whitley confines to chapters 40-55, including the Servant passages, gave the first explicit statement of monotheism, and exalted the power of vicarious suffering; his teaching "represents the most sublime expression of Hebrew religion as well as the most profound thought of his day" (p. 152).

Hyatt's book, written in a more popular style and with a less comprehensive scope than Whitley's, describes the life and thought of Jeremiah in a refreshing way. By use of his own careful chronological arrangement of the Book of Jeremiah, Hyatt is able to trace the main events and actions in the early, middle and closing years of the

prophet's life. Contrary to the view held by most scholars that Jeremiah began his prophetic ministry at the time of the invasion of the Scythians in 626 B. C., Hyatt thinks that it did not begin until 609 B. C. when the Babylonians were threatening Judah. The view has much to commend it and helps to explain Jeremiah's comparative silence about the Deuteronomic reform, but one might wish for more information about the Scythians before dismissing Herodotus' reference to them too lightly. Supplementing the writings of Jeremiah and Baruch with information from the Lachish letters and the Babylonian chronicle, Hyatt traces the dramatic events leading up to and following the destruction of Jerusalem. No "weeping prophet," Jeremiah appears as a senstive, determined, courageous spokes man for God.

This is a well-balanced picture of Jeremiah as a prophet of individual faith and a champion of the new covenant. A simple approach, it does not over-simplify the issues. Although Jeremiah was a spokesman for God, he was also a spokesman for the people; exponent of individual faith, he did not lose sight of the redeemed community; knowing intimately a loving God, he summoned the people to moral obedience.

WILLIAM L. REED

The College of the Bible
Lexington, Kentucky

PRIMITIVE CHRISTIANITY. By Rudolf Bultmann. Meridian Books, New York, 1956. 240 pages. Notes and Bibliography. Indices. $1.25.

Rudolf Bultmann has written a very usable book in *Primitive Christianity.* This eminent scholar has supplied an outline book on the background of Christianity. In a brief number of pages he has touched on "the old Testament Heritage," "Judaism," "The Greek Heritage," "Hellenism," and "Primitive Christianity." The reader of the book will gain a bird's-eye view of "Primitive Christianity as a Syncretistic Phenomena."

The purpose of the Old Testament section is to present a systematic theology of the Old Testament. The chapter on God and man is of interest. Bultmann maintains that "Sin is not a lower element in human nature, not a deficiency or imperfection to be got over by moral endeavor, but guilt in the sight of human society and in the sight of God" (p. 54).

In the section on "Judaism" Bultmann places "The Proclamation of Jesus." "The upshot is that the Old Testament, in so far as it consists of ceremonial and ritual ordinances, is abrogated" (p. 74) by the message of Jesus. If this is so, how did it happen that the early church in Jerusalem went directly opposite to what Jesus had taught? Bultmann says that the requirement of Jesus to love God and neighbor "is neither a blueprint for society nor a programme for Utopia" and that "Jesus' ethic is a transcendental or eschatological ethic." But God's "demand is always present anew in each successive encounter with our neighbor." Lk. 18:9-14 is cited (p. 78) as an example of Jesus' teaching of repentance. And then "Jesus agrees with Judaism that God no longer reveals himself in the history of the nation."

The section on the Greek heritage deals first with the city state and its crisis. The second part concerns Science and the Philosophy of Life. Bultmann surveys the basic principles of the Greek view of life. He cites the elements of rational thinking, the universe as a closed system, the goal of life as shaping it into the light of an ideal, the Beautiful and the Good. Hellenism is the fourth section. Stoicism, star worship, the mystery religions and Gnosticism are briefly treated.

The last section will attract the New

Testament student. The second part deals with the relation of man to time. Of amazing interest is the absolute dependence of Bultmann on the writings of Paul. Where James, or II Peter, or John support a Pauline idea a reference is made. This looks very much like a deductive reasoning. The understanding that the New Testament as a whole is reflective of Primitive Christianity is overlooked. Especially one would note the absence of the Synoptics. Over the top of generic phrases referring to the New Testament the careful student must write "Paul." Further a general statement such as, "The sacrament of baptism and the Lord's Supper do not cement the Christians into a nation, but into an eschatological community" raises more questions than it answers. The most serious error of this book is the assumption that the deductive process used on the Bible is valid. Bultmann has a way of finding what he desires in the New Testament.

Bultmann says, "For the Original Palestinian Church Jesus is the 'man' exalted by God, whose impending advent is the subject of larger expectation" (p. 196). What Palestinian document would Bultmann care to cite? When is this true? Is Acts Palestinian?

There are serious assumptions in this book. Some readers will not agree, but every reader will be stimulated.

THOMAS R. SHROUT
School of Religion
Columbia, Missouri

THE TWELVE. By Edgar J. Goodspeed. The John C. Winston Company, Philadelphia, 1957. 182 pages. $3.50.

In this new volume the celebrated translator of the New Testament, and author of some fifty books about the New Testament, has attempted to do for the twelve apostles what he had formerly done for St. Paul. That this is a laudable undertaking, one cannot well deny, for the twelve apostles were the men whom Jesus personally selected to assist him in his work while he lived and to carry on after he died. It does not need to be argued that this makes them twelve of the most important men who ever lived. Nor can it well be questioned that Dr. Goodspeed has assembled here all that is actually known about those famous men.

Of course, it has to be admitted, on the other hand, that not much is known about most of them. St. Paul, whom we know best, was not one of the twelve. Of Peter we know a good deal, although much about him is shrouded in legend. We know that James, son of Zebedee, was executed by Agrippa I, and something is known about his brother John. Judas Iscariot betrayed Jesus. Not much is known with certainty about Andrew, Philip, Bartholomew, Thomas, James, son of Alpheus, Thaddeus, Simon the Zealot, and little with certainty about Matthew beyond the fact that he was a tax collector. Tradition has associated him with the gospel by his name, but many scholars doubt this tradition. Dr. Goodspeed himself, however, is inclined to accept the tradition, difficult as it is to hold in view of the great dependence of that Gospel of Mark. This view would elevate Matthew into one of the most important writers of the world, for his Gospel is unquestionably the one which the world knows best. Peter is also given high honor. He is credited with being the main source of Mark's Gospel.

A considerable use is made of the apocryphal gospels, Acts, etc., but they are carefully distinguished from the New Testament. Wide reading and a good memory serve Dr. Goodspeed well. He knows how to bring together from a variety of sources the materials for an interesting story. Two qualities which mark the book are accuracy of information and a clarity of style which

is scarcely equalled by that of any other biblical scholar of his time.

S. VERNON MCCASLAND
University of Virginia

INTRODUCING THE NEW TESTAMENT. By Archibald M. Hunter. Westminster Press, Philadelphia, 1957. 208 pages. Bibliography, indices. $3.00.

THE ESSENCE OF THE BIBLE. By Paul Claudel. Philosophical Library, New York, 1957. 120 pages. $3.00.

The appearance of a second and enlarged edition of A. M. Hunter's *Introducing the New Testament* does not represent a "publishing milestone." It is nonetheless very welcome. And as a simple, readable introduction written from the point of view of characteristically cautious British criticism, this book is to be highly recommended for laymen, college students, and even very busy ministers.

Except for the Gospels, the Pastorals, and II Peter, the books of the New Testament are taken up in the order of the canon. All are discussed in terms of the traditional problems of literary introduction. The more technical questions are dealt with hurriedly (and sometimes too superficially), but in this way space is gained for summaries of the contents of the New Testament writings. In the section on Paul, these summaries usually take the form of helpful paraphrases.

The scholarly conservatism with which the book is written may be demonstrated by Hunter's conclusions in areas of continuing debate. Mark wrote the Gospel which bears his name. Luke-Acts was composed by Paul's physician-companion. Ephesians was written by Paul, but was originally a circular letter. The Pastorals contain fragments of genuine letters of Paul. I Peter was written by the apostle, but Silvanus had an active part in composing the letter.

Informed readers may be disappointed by the reappearance of such old chestnuts as the supposed "odd medical phrases in Luke-Acts" (p. 49) and the idea that Matthew "compiled Q which is one of the Gospel's main sources" (p. 56).

The short epilogue on "The Unity of the New Testament" is a good popular statement which serves to restore the wholeness of the book after its analysis by parts.

Paul Claudel's *The Essence of the Bible* is a very different book. Written by an aging poet as a final affirmation of faith, it is frequently passionate and occasionally beautiful. In some passages, the poet's eye beholds what others would not see. But, more frequently, one feels that the writer's response to a verse of scripture is similar to "free association." There is not so much sympathetic insight as undisciplined imagination. Claudel is a conscious exponent of Origen's (he would say, of Paul's) "allegorical" interpretation, and he engages in fantasy which the great Alexandrian would have shunned. This perhaps explains why, for him, the "Song of Songs" is "the most important book of the Bible with the exception of the Book of Job" (p. 19). Most minister's library budgets will not permit the purchase of this volume.

JACK SUGGS
Brite College of the Bible
Texas Christian University

Church and Society

AMERICAN PROTESTANTISM AND SOCIAL ISSUES 1919-1939. By Robert Moats Miller. University of North Carolina Press, Chapel Hill, 1958. xxiii, 385 pages. Index, bibliography. $6.00.

This latest addition to the growing shelf of scholarly books dealing with the history of social concern in American Protestantism is the work of the assistant professor of history in the University of North Carolina. Attention was first directed to the "classic" period of the social gospel prior to world War I by the studies of Charles H. Hopkins, Aaron I. Abell, and Henry F. May. Then studies began to appear dealing with the period between the wars. In 1948, J. Neal Hughley published his *Trends in Protestant Social Idealism*. In this he took up one by one some of the more influential advocates of social Christianity in this period—E. Stanley Jones, Ellwood, McConnell, Page, Ward, and Reinhold Neibuhr. In 1954 appeared the far more comprehensive and systematic study by Paul A. Carter of *The Decline and Revival of the Social Gospel*. Carter traced the changing fortunes and emphases in Protestant social thought during the same general period. If the treatment was to a limited extent topical in character it was because Carter found certain emphases predominating at certain periods. Topical considerations however were subordinated to the attempt to follow the evolving trends and emphases of social Christianity.

The present study, which covers the same period as those by Hughley and Carter, has its own distinctive approach and treatment. The first of the five "parts" into which the book is divided essays an over-all review of the period that is reminiscent of Carter's. Then in the remaining portions the material is dealt with topically. Part II deals with "The Churches and Civil Liberties," Part III with "The Churches and Labor," Part IV with "The Churches and Race Relations" and Part V with "The Churches and War and Peace." From one to six chapters are devoted to each of these areas.

Miller's is far the most comprehensive of the three volumes covering this period. It is roughly three times the length of Hughley, and twice that of Carter. The method is similar to that of Carter. That is, it is based upon painstaking study of primary sources, of which the most important are the denominational journals of the period. While Carter limited his study to the literature of six denominations, Miller has covered the periodical literature of fifteen bodies. Miller also made extensive use of such other primary sources as official statements and minutes of denominational governing bodies and conventions—both at the national and regional levels—sermons and articles by prominent churchmen, polls of clerical and lay opinion where such were available, and the statements and appeals of various social action groups and *ad hoc* committee formed to speak out on particular issues.

Typical of Miller's approach is his treatment, in Part I, of the leftward movement of the churches during the decade of the thirties. One chapter is devoted to expressions of denominational opinion, denomination by denomination, with northern and southern branches of the same denomination treated separately. Northern Methodism, for example, is treated first in terms of General Conference statements, next regional conference statements, then the Methodist Federation for Social Service, and finally the editorial positions of the Methodist press, with at least five different papers treated. A second chapter under the same head-

ing deals with interdenominational statements and attitudes—the Federal Council of Churches, the interdenominational press (*Protestant Digest, World Tomorrow, Christian Herald, Christian Century*), interdenominational groups (Religion and Labor Foundation, Fellowship of Socialist Christians, United Christian Council for Democracy, Fellowship of Southern Churchmen, Fellowship of Reconciliation, Christian Social Action Movement, Socialist Minister's Fellowship, and Conference of Younger Churchmen). The third chapter dealing with the same trend tells the story in terms of individual churchmen, with attention first to the *World Tomorrow*, the Religion and Labor Foundation and other polls, and then the positions of Fosdick, McConnell, Page, Holmes, Williams and Niebuhr.

This is a valuable compendium of information, based upon careful research and scholarship. The bibliography runs to twenty pages. Footnotes document and often amplify the text. While the discussion of many topics runs to considerable length and detail, it is seldom boring. In fact, the text is sometimes downright lively because of the author's use of humorous and colorful quotations from his sources. He also succeeds generally in highlighting distinctive emphases of a given man, journal, or organization, so that he or it stands out from others dealing with the same problem or issue.

Miller writes not as a theologian but as a historian. He sets out not to prove a "thesis" but to get at the facts. In so doing, however, he constantly attempts to round out the picture and correct the easy generalizations to which writers are prone. For example, he finds that the social witness of the churches was not wholly silenced during the "corpulent and contented . . . twenties," and that while Protestantism made up the bulk of the membership and leadership of the KKK of the twenties and the vari-colored "shirted" movements of the thirties, denominational and interdenominational bodies, the church press, and individuals and many unofficial groups spoke out vigorously against these same movements.

With most of Miller's conclusions there will be little argument: that the social record of the churches was influenced by the exigencies of time and geography; that there was a vast sweep of Protestant opinion on virtually every major social issue; that generally speaking theological conservatives tended to be conservative in their social attitudes and *vice versa;* that there is little correlation apparent between the class composition of a denomination and its social attitudes; that there is a great gulf between pronouncement and action; and that two of the greatest crusades of the churches (to abolish liquor and war) ended in failure.

HAROLD L. LUNGER
Brite College of the Bible
Texas Christian University

RELIGION, SOCIETY, AND THE INDIVIDUAL. By J. Milton Yinger. Macmillan, New York, 1957. xvi, 655 pages. Indices, bibliography. $6.75.

The understanding of religion as a form of human behavior, existing in a personal, social, and cultural context is growing. The publication of this book by a sociologist at Oberlin College is an event of some intellectual importance, not only because it is the first "textbook" suitable for use with the general student at the upper division and graduate level, but because here is a symbol of the fact that the field of the sociology of religion is now becoming sufficiently structured that its methodologies, approaches, problems, hypotheses, and tentative conclusions can be systematically presented. Yinger bases this book squarely on the premise that the informed

student of societies must necessarily be a student of religion. He explicitly rejects the earlier view that religion is destined to disappear as a phenomenon in human societies.

Professor Yinger works from within the perspective in sociology known as functionalism. He is concerned to establish, not the truth or falsity or particular religious beliefs, or the efficacy of rites and ceremonies, but the *functions* of religion, that is, what religion objectively *does*. Thus he defines the sociology of religion as "the scientific study of the ways in which society, culture, and personality . . . influence religion. . . . And, oppositely, it is the study of the ways in which religion affects society, culture, and personality" (pp. 20-21). Notable here is the fact that Yinger has accepted the need for an interdisciplinary approach to the study of religion. His approach to sociology of religion attempts to draw insights, relevant hypotheses, and concepts from the disciplines of anthropology, social psychology, and sociology.

Yinger's functionalism is a critical one. He has obviously profited from the previous work of Parsons and Merton, and has taken careful account of the criticisms of this approach in sociology. He rejects attempts to answer questions about the relationships of religion and society in general terms, rightly recognizing that the situations which need understanding do not exist "in general." The book indicates an awareness of the need for empirical testing of the most promising hypotheses. Attention is called to the need for more work in at least two major areas, namely, the functions and dis-functions of religion in societal integration, and the contributions of religion in meeting (or creating) individual needs. In terms of what is at present known in the area defined as the sociology of religion, Yinger explores thoroughly such subjects as religion and personality, religion and economic and political institutions, religion and social status.

The second half of the book consists of selected readings, designed to enlarge upon many of the points made in Yinger's own discussion. In general, the selections are excellent, and each of them is important for what it contributes to our knowledge of issues in sociology of religion. Not all of the selections included are written by professional sociologists, which illustrates the point that in a growing field many germinal insights come from persons not technically identified with it. For the advanced student, several of the crucial papers in the development of the sociology of religion were omitted. Yet it is futile to disagree with the selections Yinger has made, since there is no "padding."

Some will want to argue with Yinger's contention that functional analysis avoids the metaphysical debate. And this argument is highlighted by the inclusion of the paper by William Kolb entitled "Values, Positivism, and the Functional Theory of Religion" in the readings section. The almost total dependence upon historical evidence in discussing relations between religion and economic and political institutions is unfortunate, but since there is a paucity of full-scale institutional studies of this kind there was little else for Yinger to make use of. Still, the book would be improved by explicit consideration of the implications for the subject of Liston Pope's *Millhands and Preachers* and Floyd Hunter's *Community Power Structure.*

Yinger is a pioneer in this enterprise. Sociologists will, of course, exercise their proper function of criticism of the approach and conclusions, and in this way the field of the sociology of religion will profit. Meanwhile, no minister or layman who wants to be in-

formed concerning the relations of religion to society should neglect this book. A careful reading and comprehension of the book might succeed in eliminating from sermons much superficial nonsense about religion and its contribution to human societies.

OLIVER R. WHITLEY
Iliff School of Theology

FREE SOCIETY AND MORAL CRISIS. By Robert Cooley Angell. University of Michigan Press, Ann Arbor, 1958. xii, 252 pages. Index, notes. $6.00.

Two extremely important trends in sociology are brought to the fore in this study: an increasing concern for the study of values and valuations as crucial to the understanding of human behavior, and an emphasis upon the interplay between theory and empirical research which is so essential to the growth of any science. The first of these trends is reflected in the author's statement that he takes a position diametrically opposed to that of the sociologists who have "not paid as much attention to moral data as they deserve," because they "have proudly kept judgments of fact separate from judgments of value" and have stayed clear of moral criticism in the belief that it might interfere with scientific objectivity. In stating his approach Angell indicates that "From this standpoint, the present study will be thoroughly out of fashion. . . . It assumes that moral phenomena lie at the very heart of society, and that it is above all moral facts that we need to understand today" (p. 6).

Professor Angell is on the side of those sociologists who insist that their science cannot proceed merely on the basis of the collection of empirical data without benefit of conscious attempt at the formulation of cogent theories. In suggesting the reasons why the study here reviewed was written, he says that "My conclusion was that further empirical research was less needed than the clarification of sociological theory. There were many studies . . . that were pertinent to the development of theory in this field [the sociology of the moral order] . . . but no one had taken it as his task to digest and 'codify' these materials. Until this was done, it seemed to me, empirical studies would be handicapped" (p. 245). In this context, the aim of the book is stated as the fostering of the discovery of laws or principles of social organization "that can be applied by human effort to reduce moral dislocations" (p. 5).

Professor Angell, while accepting the importance of the habitat, ecology, demography, and technology in setting the basic conditions for the existence and characteristics of a society, tries to do justice to the importance of the normative aspects of human social behavior. He explicitly rejects the Marxian claim that the common values in the culture of a society are simply a "superstructure" reflecting the relations of production, and it seems equally clear that he thinks that the normative dimension of culture is no mere reflection of ecological and demographical conditions. To follow his argument at this point requires a considerable sophistication in the understanding of sociological concepts, for it is tightly-knit and closely-reasoned. Readers who are impatient with the proces of developing meaningful theories from which testable hypotheses may possibly be derived will probably react by exclaiming, "why doesn't he just tell us what to do about the mess we are in?" But those who persevere to the end will be rewarded with the sense that Professor Angell has done something which, at this stage of the game, is much more significant than the proposing of over-simplified solutions for problems which are only half-understood. He has provided us with

a challenging discussion of the sociological context within which it is necessary for us to seek both the understanding of our problems and their solution.

Free Society and Moral Crisis shows the author's wealth of familiarity with the relevant literature from anthropology, sociology, and psychology. The title of the first chapter, "Men Astray" indicates a concern for the moral disintegration that exists in many societies throughout the world, but the emphasis of the book is primarily on the problems of western democracies. While the author is a "concerned" person, as is evident in this book, nowhere does his concern interfere with his effort at sustained objective analysis of the situation a society is confronted with in establishing and maintaining its "moral order."

All in all, this book represents the mature reflection of a scholar who has spent his life studying societies, and it is clear that he has made a significant contribution in helping us to understand what is after all the most important thing about a society—the values it implements and realizes.

OLIVER R. WHITLEY
Iliff School of Theology

AMERICAN CHURCHES AND THE NEGRO. By W. D. Weatherford. Christopher Publishing House, Boston, 1957. x, 310 pages. Index. $3.50.

LAY MY BURDEN DOWN. By B. A. Botkin. University of Chicago Press, Chicago, 4th impression 1958. 198 pages. Bibliography, index.

Convinced that even the Southern white churchman is "almost wholly ignorant of the facts of the churches' interest in the Negro during slavery," Dr. Willis D. Weatherford, a Southern white man who served for a decade as head of the department of religion and humanities at Fisk University, has assembled the records of seven Protestant denominations and the Roman Catholic Church, reporting official actions and attitudes on this subject. Present activities and programs of the predominantly white churches (still largely *for* rather than *with* the Negro) are telescoped in a single chapter covering nearly a century since the Civil War. There is so little to report for much of this period that the author calls it an "obvious fact that every church, particularly in the South, was much more active in preaching the gospel to the slaves before 1860 than it has ever been since the Civil War in making Christain teaching available to all the Negro population."

During slavery, according to the evidence assembled here, the planters and slaves often worshipped together, various forms of segregation being applied only within the same congregation. The author believes that most of the masters were thoroughly honest and genuine in their desire to see their slaves instructed in matters of religion. His solid documentation for the slavery period gives force to an indictment of the present-day prejudice: "We are willing to grant economic justice, which the planter did not, but we are not willing to grant the dignity of manhood, which the planter took for granted. . . . In the matter of good will toward the Negro we are probably more backward than were the more enlightened slaveholders."

Dr. Weatherford's conclusions: "To be Christian . . . means equal respect and courtesy to all men, white and black." "The time has come when the minister who would save his soul must do so through dealing honestly with his people on this sin of caste in race relations." Almost wistfully, he suggests that "it ought not to be impossible for a white man to understand how a colored Christian must feel when he faces the many frustrations of daily life."

If it is possible for any book to do so, *Lay My Burden Down* can help all Americans to understand how it felt to be a slave and to be freed. The collection of anecdotes and narratives subtitled "A Folk History of Slavery" is from materials gathered by the Federal Writers' Project of which B. A. Botkin was folklore editor. The fascinating recollections are in the authentic style of the ex-slaves and cover all phases of plantation life. Many have the impact of the very best kind of homilies, with moral insights phrased in succinct verbal images. In their authenticity lies a potential danger for their contemporary use. Their often crude dialect and frequent use of what would now be considered as bigoted racial epithets make most of the selections quite unsuitable as sermon illustrations. As Dr. Weatherford has reminded us in his book, "The Negro is no longer satisfied, and should not be satisfied, to be patronized."

DWIGHT W. CULVER

Purdue University

COMMUNIST-CHRISTIAN ENCOUNTER

in East Europe

***By* ROBERT TOBIAS, Th. D.**

A 2-in-1 volume of documentation and analysis of the struggle between Communists and Christians in 9 countries of East Europe, with implications, theological, and practical, for the Church universal.

"Nowhere else within comparable compass is so full and authoritative a conspectus of this historical development to be found . . . informative and exciting . . . an invaluable sourcebook. It should hold equal interest for the general reader and the specialized student."

—PRES. HENRY P. VAN DUSEN.

"No library which attempts to provide materials for the study either of the Communist challenge to western civilization or of contemporary Christianity can afford to miss this book, and no serious writer in this field can fail to take its data and conclusions into account."

—HAROLD E. FEY,
Christian Century

655 pp. **$8.00**

Christian Theological Seminary Press

Butler University, Indianapolis 7, Indiana, U. S. A.

Literature and Culture

THE IMAGE OF MAN IN AMERICA. By Don M. Wolfe. Southern Methodist University Press, Dallas, 1957. x, 482 pages. Notes, bibliography, index. $5.00.

After introducing some shocking examples of the degradation of human nature and man's cruelty to man, Professor Wolfe proceeds with a discussion of the views of each of twenty-two writers on the American scene concerning the nature of man. The central theme he states as follows:

> Man is on occasion infinitely more cruel, degraded, and murderous than any animal; to unspeakable ends he can direct a high intelligence, an imagination, an accumulation of science, that no animal can muster. Is this depravity in man rooted in his genetic structure? Is he innately evil, as some philosophers contend? Or is this depravity merely the extension of the environmental pressures under which he lives?

A professor of English at Brooklyn College who spent last year at the Institute for Advanced Study at Princeton, the author concludes,

> Man is plastic. He is capable of a cruelty he never suspects in himself until an emergency makes him savage. He is also capable of a generosity, perhaps a heroism, he never expected in himself until a crisis calls it forth. To what extent can man's plasticity lead to greatness?

To answer this question Professor Wolfe makes an urgent plea for a science of man which can prove or disprove our assumption of plasticity and inquire into the prospects for developing "new crops of uncommon men from the average soil of American life."

Although the book seems to cover the gamut of writings on the nature of man—including comments on Jefferson, Tocqueville, Horace Mann, Lincoln, Emerson, Oliver Wendell Holmes, Whitman, Howells, Bellamy, Henry George, Mark Twain, Henry and Brooks Adams, William James, Darrow, Steffens, Braun, Veblen, Dewey, Dreiser, Faulkner, Hemingway, and several present-day psychologists, biologists, sociologists, and anthropologists—with all this one comes away with the feeling that the field has not been thoroughly canvassed. There is no discussion of the contributions of theologians. Might not the insights of Johnathan Edwards, or Niebuhr, or Tillich be as significant as those of the poets and novelists here included? Where are the contributions of modern psychiatry on this question. Even though there are chapters on biology and anthropology, these seem to skate around the periphery of the problem.

A series of inter-chapter "vignettes" such as "1855: The Black Man in the Scales," "1885: The Death of Ulysses S. Grant," and "1924: The Loeb-Leopold Case" give some interesting comments, but the connections are not always clear.

Many will find fault with Wolfe's proposal for setting up an experiment to test man's plasticity. He would choose some small county for which a panel of experts would take an inventory of human resources, and then would grant certain specific subsidies in an attempt to create an environment which might be expected to yield an uncommon number of uncommon men over a period of two or three decades. At least the proposal has the virtue of bold imagination. Many will agree at least with the plea for the development of a true science of man.

JAMES A. HUSTON
Purdue University

LINES OF LIFE. By Francois Mauriac. Farrar, Straus, and Cudahy, New York, 1957. 153 pages. $3.50.

A festering depravity is endemic in the heart of man, so some contempo-

rary novelists inform us, and breaks forth into human affairs to corrupt them into continuing disaster. French novelists are most particularly aware of this perennial condition: some, like Jean-Paul Sartre, are induced by it to postulate a fundamental meaninglessness in life and an absolute denial of theism; others, like Francois Mauriac, are led by it into the opposite extreme of putting faith in a completely sovereign God by whose grace alone man can find salvation.

Mauriac's brief novel, *Lines of Life*, contains a forthright portrayal of man's need for grace, and the emptiness of existence when human love is directed to any other entity save God.

A dull-witted but impulsive play-boy, Robert Lagave, recovering from an illness in the French countryside, affords Mauriac his central character for the novel. The young fellow has but one genuine love: his own body and indulgence in its whims. Robert is totally misunderstood by his father, a minor government official in Paris, absorbed in meticulous niceties and minutiae of bureaucratic regulations. Robert is convalescing at the home of his grandmother, whose concern for vineyards and the earth exclude any possible care for people.

A middle-aged widow, neighbor to the grandmother, is emotionally aroused by the convalescent. Without his intending it, her physical passion for him tempts her to neglect her erstwhile submersion in the cares of an extensive farm. Elisabeth Gornac, the widow, heretofore shallowly religious, is readily blinded by her voluptuousness, so that she overlooks or even excuses Robert's most revolting obscenities as they come to light.

Elisabeth's son, Pierre, is the one person in the novel with love directed to God. He partially deserves the contempt in which he is held by the other characters. However, he is aware of his need for supernatural help, as the others are not. He is warring with his priggish tendencies to tamper with the lives of others. Through his insistence on doing what he considers to be God's will, Pierre helps bring about Robert's physical destruction. Thereafter, Pierre leaves France to find his life as a missioner under the direction of the church; but he leaves also his mother loving the memories of a dead passion, and barrenly consumed with concerns that are empty or perishable. "Elisabeth Gornac had . . . become one of those dead who are carried down the stream of life." So ends the book.

Unlike most novels written to affirm a thesis, this one (as do the rest of Mauriac's) contains characters that are credible, three-dimensional, and alive. None of them, even though they illustrate abstractions, is flat or fails to become real.

Here is a story with an argument that any Christian minister has pondered, and perhaps remains perplexed about. Francois Mauriac seriously adheres to a form of Jansenism, and is thoroughgoing in his acceptance of predestination and the necessity of God's grace for even those who dedicate themselves to religion. Mauriac, who received the Nobel prize for literature in 1952, has written longer novels before and after this one, now translated into English for the first time. But *Lines of Life*, brief though it is, contains all the novelist's theses, and should not be ignored.

Most American readers will perhaps disagree vigorously with the author concerning his narrow limitation of free will, his cramped Augustinianism, and even with his emphasis on unmitigated depravity. But few will contend that he is not dealing creatively with live issues.

WILLIAM S. NOBLE

Hiram College

HOMAGE TO MISTRESS BRADSTREET. By John Berryman. Farrar, Straus and Cudahy, New York, 1956. $3.75.

No one has the right, I think, to ask a poet why he has chosen a particular subject for a poem, such choices being almost inevitably dependent upon his peculiar interests and sensibilities. What we ask of him is that he shall isolate a facet of human experience and through it give us a vision of reality. In writing of Anne Bradstreet, John Berryman has chosen to isolate for us the mind of America's first poet, whose name has grown very dim indeed since her poems were first published in England in 1650 as the work of "The Tenth Muse, Lately sprung up in America."

Ann Bradstreet, born Anne Dudley in England in 1612, married at the age of sixteen Simon Bradstreet, and with her father and her husband emigrated in 1630 to New England in the small company that settled at Massachusetts Bay under the leadership of Governor Winthrop. How she ever happened to become a poet remains a mystery, for the Puritan settlers were too busy and too serious for the trivialities of verse except of the most utilitarian kind, like that of *The Bay Psalm Book* or *The New England Primer*. It is also something of a mystery how she found time to write amid her household chores and the bearing and rearing of eight children. Admittedly her verses are without poetic merit, having been uninspired imitations of the French poet Du Bartas, whose poem on the Creation, in Sylvester's translation, was much admired by English Puritans. Even her hymns and the pieces addressed to her husband and children, though expressing devotion and affection, are pedestrian, containing not one word to tell us why, for example, her "heart rose" against the new world and its manners.

The poem itself, of fifty-seven eight-line stanzas, presents us with some difficulties. Though it gives us glimpses of the barrenness of the colonial scene, and though it covers Anne Bradstreet's whole life, it tells no connected story. Instead, all is presented to us through the "voices" of the poet and of Anne, through which we enter into her ennui and her instinctive rebellion against the spiritual aridity of religious controversy. The central part of the poem consists of a colloquy between these two "voices," representing symbolically the temptations to which she was subjected, and introduced by a stanza in which an extra line has been interpolated to "unsettle" the regular structure and thus serve as a signal to the reader of a broad transition.

In the exordium, the poet addresses Anne as she sits before the fire in her New England home, a mature woman surrounded by her children, reading to Simon, who obviously is not much interested in poetry, being mainly preoccupied with the practical affairs of the colony. "We are on each other's hands who care," says the poet, for he and Anne as poets both care for the things of the mind and spirit. The modern poet can therefore add, "Both of our worlds unhanded us," meaning that now, as then, there is spiritual aridity abroad in the land.

Homage to Mistress Bradstreet will probably not be a popular poem; it is too slight, too quiet, too tenuous. But for the thoughtful reader it recreates vividly the personality of one woman, whose experience is part of our American heritage. It is as though the poet, by choosing to write of her, had discovered within himself and for us a well-spring of strength, courage, faith, and love, amid the disasters of our time.

ALLEGRA STEWART

Butler University

BACH AND THE HEAVENLY CHOIR. By Johannes Ruber (translated from the German by Maurice Michael). World Publishing Company, New York. 150 pages. $3.00.

One of the more pleasant ironies of modern sectarianism is the ecumenicity of the hymnal. While it is true that church music generally reflects something of the liturgical and theological traditions which produce it, hymns and songs of great merit and popular appeal continually break across creedal barriers to become, in worship and meditation, a part of the common experience of Christendom.

Bach and the Heavenly Choir is the third novel, though the first to appear in America, of Johannes Ruber, a young German author of extraordinary imagination and promise. It is a half-serious, half-fanciful exploration of the idea that Christianity might ultimately find unity and a sort of eschatological fulfillment in high art. Johann Sebastian Bach is the symbol around which this theme develops. A mythical modern pope, little interested in the theology or polity of the Church, becomes obsessed with an ambition to canonize Bach. A skilled musician in his own right, the pope is convinced that "where art is uncontaminated, innocent of vulgarity and all too human influences, it is closely linked with belief, bears the marks of belief, is even capable of awakening belief." So he submits Bach, historically a Lutheran and a twice-married one at that, as a candidate for sainthood in the Holy Catholic Church.

The narrative framework of the book is given over to the rise of the papal decision and the struggles among the scandalized cardinals at the Vatican and the perplexed leaders of Lutheranism over this strange proposal. Woven through the narrative are descriptions of contemporary Rome which are quite charming, and impressions of Bach's music, sensitively and perceptively done. The whole is dreamlike and fourth-dimensional in quality, reading more like a musical composition than a book. Once the rather severe dimensional limitations of the book are recognized and, perhaps most readily by lovers of music, accepted, its apparent absurdities may be forgiven for its imaginative and artistic merits. I predict a small but appreciative circle of readers.

After all, it might be unwise to stigmatize as absurd the notion of a union of the factions of Christianity stimulated by the memory of one whose word in music spoke to the ear of mankind an inevitable rightness beyond argument and discussion. Sectarian history has its own absurdities, and a Saint Johann Sebastian Bach would hardly be the strangest one. And what more persistent picture of ultimate beatitude does classical Christian faith present us than that of saints gathered before the throne with their harps fulfilling the shadowy meanings of history in the rapture of eternal song?

ROGER CARSTENSEN
Phillips University

Contributors

J. DONALD BUTLER is professor of Christian education in the Austin Presbyterian Theological Seminary.

JOHN L. DAVIS is president of Chapman College.

GEORGE MILES GIBSON is professor of preaching in McCormick Theological Seminary.

MARTIN J. HEINECKEN is professor of Christian education in the Lutheran Theological Seminary, Philadelphia.

JAMES BLAIR MILLER, professor of Christian education in Christian Theological Seminary, is a member of the editorial board of ENCOUNTER.

LOUISE MOSELEY is director of interpretation, department of resources, in The United Christian Missionary Society, Indianapolis.

WAYMON PARSONS is minister, Heights Christian Church, Shaker Heights, Ohio.

LEWIS S. C. SMYTHE is professor of Christian community in The College of the Bible, Lexington, Kentucky.

JAMES G. VAN BUREN is minister of Central Christian Church, Pittsburgh.

BIBLICAL HEBREW

By T. W. NAKARAI, Ph. D.

Head of Department of Semitic Languages and Literature
SCHOOL OF RELIGION
BUTLER UNIVERSITY

A comprehensive Beginner's Grammar, including Dictionary, grammar, syntax and Hebrew text in one volume

All Hebrew words appearing more than fifty times in the Bible included in vocabulary; Material tested in more than twenty-five years teaching in a theological seminary.

"Out of his experience of many years in teaching Hebrew, and equipped with the finest tools of modern philological scholarship, Professor Nakarai offers here an elementary Hebrew grammar which should convince the novice that Biblical Hebrew is really one of the simplest and easiest of languages . . . He has succeeded in being thorough without being pedantic, and interesting without being superficial."

ROBERT H. PFEIFFER
Harvard University

Order from

CHRISTIAN THEOLOGICAL SEMINARY

Butler University, Indianapolis 7, Indiana

Editorial Board of *Encounter*

The Faculty

of CHRISTIAN THEOLOGICAL SEMINARY
(formerly School of Religion, Butler University)

O. L. SHELTON, D.D. — *President*
BEAUFORD A. NORRIS, M.A., B.D., PH.D. — *Dean*
TOYOZO W. NAKARAI, M.A., PH.D.
Professor of Semitic Languages and Literature
S. MARION SMITH, M.A., B.D. — *Professor of New Testament*
DAVID C. PELLETT, M.A., B.D., PH.D.
Associate Professor of Semitic Languages and Literature and New Testament
JAMES G. CLAGUE, B.D. — *Associate Professor of Systematic Theology and Christian Doctrine*
WALTER W. SIKES, M.A., B.D., S.T.M., TH.D.
Professor of Philosophy of Religion and Christian Ethics
RONALD E. OSBORN, M.A., B.D., PH.D. — *Professor of Church History*
FRANK J. ALBERT, B.D.
Associate Professor of Historical Theology and Church History
ROBERT TOBIAS, M.A., B.D., TH.D.
Associate Professor of Ecumenical Theology and Church History
JOSEPH M. SMITH, B.D., M.A.
Assistant Professor of History of Religions and Missions
GEORGE C. STUART, *B.D.*
Assistant Professor of Preaching, Pastoral Care, and Urban Church
LOWELL G. COLSTON, B.D.
Assistant Professor of Psychology of Religion and Pastoral Care
FRANKLIN E. RECTOR, M.S., PH.D. — *Professor of Rural Church*
JAMES B. MILLER, B.D., ED.D. — *Professor of Christian Education*
ALFRED R. EDYVEAN, M.A., B.D., PH.D.
Professor of Speech, Radio, Television and Drama
JAMES C. CARLEY, JR., M.M., D.S.M.
Associate Professor of Church Music
HENRY K. SHAW, M.A. in ED., D.D. — *Librarian*
ARTHUR HOLMES, PH.D., TH.D., LL.D.
Emeritus Professor of Psychology and Philosophy of Religion
WILLIAM ROBINSON, M.A., D.D., S.T.D.
Emeritus Professor of Christian Doctrine
A. C. WATTERS, PH.D. — *Emeritus Professor of Missions*